Divine and Christian Letters:

To { Relieve the *Oppreſsed.*
Comfort the *Mourners.*
Direct the *Wandring.*

MATH. 11. UER. 28.

Come unto ME, all you that are weary, and heavy laden, and I will refreſh you.

Comfort Yee, comfort yee my People. Iſay 40. 1.

I have gone aſtray like a loſt ſheep: Seeke thy Servant. Pſal. 119. ver. 176.

By HEN. CHURCH.

Imprinted at *London* for *Iohn Rothwell*, and are to be ſold at his ſhop in Pauls Church-yard, at the ſigne of the Sun. 1636.

To the godly Reader.

A teſtimoniall concerning this Booke following.

BEhold here a Manuell of Letters; ſuch as godly Martyrs were wont, in time of their impriſonment, to write unto their deareſt friends; for theſe are not ſtuff'd with frothy complements, (the ſcumme and excrements of idle wits) but with ſerious inſtructions and conſolations: Uſefull they are for other Chriſtians, both to be a paterne upon like occaſions, and for edification otherwiſe: True, there are other volumes extant, more richly furniſhed and poliſhed with a ſmoother file: But as the Proverb is; *Store is no ſore*; and in things of this kinde, the more the better.

Theſe do beſt of all deſerve the name of Love-letters. Becauſe they argue abundance of ſweet *ſpirituall affection* in him who wrot them, and can not but excite like love in thoſe who ſhall reade them. They contayne nothing but that which may *miniſter grace*, by Uertue of that Communion which ſhould be among all that are of one faith: We ought (as the Apoſtle exhorts) *To warne them that are unruly; to comfort the feeble minded; to ſupport the weake, and to be patient towards all men.* Theſe Letters witneſſe for the Pen-man of them, that hee was carefull to do accordingly. I wiſh every private Chriſtian would indeavour after his Example, to be profitable in the like kind. It would make much for the credit of the Goſpell, and for the begetting and ſtrengthning of joy and comfort among many. By this meanes Chriſtians might be one unto another, not *Like Iobs friends, miſerable Com-*

1 Theſ. 4. 14.

Iob 33.23

for-

forters: but as *Elihu* ſpeaks, Interpreters one of a thouſand.

There are other labours of this ſame Author, which will make much for the godly Readers profit, and ſerve as ſo many ſeverall ingredients to make the Authors good name as a precious oyntment powred forth: till the harveſt of their publiſhing be Ripe, Chriſts Diſciples may rub theſe Eares of Corne in their hands, and I hope no Phariſee will murmur at it. Bleſſing be upon the head of all that reade them conſcionably, and glory to God, for providing ſuch helpes, and giving ſuch gifts unto men. Amen.

Iune 29. 1636.

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A LETTER to a Young man being a Priſoner.

Mr. *H.*

I Make bold to write a few *Lines* to you, ayming at your good; and emboldned, by reaſon of the love I beare your Father, and alſo the gentleneſſe of your diſpoſition. The ſubſtance of my Letter is to bring to your conſideration three things: Firſt, your

your former eſtate: Secondly, how you came behinde hand: Thirdly, your preſent condition.

For the firſt, you are the ſonne of a godly, wel-ſeaſoned Chriſtian, whoſe Education of you, and converſation before you, had it taken a good effect, no queſtion, but your eſtate might have now flouriſht, eſpecially your Soule: Your Fathers cares and prayers for you, and counſels and reproofes to you, ſhould now bee ſeriouſly thought on, though formerly too much neglected. A time was, you were in an eſtate of credit, ſettled in a Family, ſervants to worke for you, Cuſtomers to trade with you, you had liberty to goe

to Gods Houſe, or your owne houſe, or Friends houſe, when you would: your condition now, if you looke to time paſt, ſhould make you ſay with *Iob*, *Oh that I were as in Moneths paſt.* Job 29.2.

The cauſe of your comming behind you know beſt: but rumours goe, it was the keeping of ill Company: your gentle Nature was like ſoft Waxe, and they ſet a ſtampe upon it to your undoing in outward things: If this bee true, you may ſee the difference by this time of godly frugall friends, and ungodly fooliſh friends: ſuch as our company be wee delight in, ſuch are we: Let two young Plants grow together, if the one bee crooked, and ſtrongeſt,

geſt, binde the ſtraight one to it, and it will grow crooked. Bad Company ſeldome doe good, or receive good; they either grieve a good man, or corrupt him: *Peter* had beene but a while in the High Prieſts Hall, he could ſweare, and forſware his *Maſter*: They diſgrace *Vertue*, and nickname it; they colour *vice*, and commend it: As, *pride* they call handſomneſſe, *drunkennes* good fellowſhip, the company of the wicked is the eſtate of the damned: *David* when he left wickedneſſe, he left wicked men: *Away from me yee wicked, I will keepe the Commandements of my GOD. Pſalme* 119.115. I conclude this point: if your loſſes and afflictions can make you loath ſuch

ſuch cauſes as produce ſuch effects, your impriſonment will be your gaine. This is a truth, the wiſeſt of men hath ſaid it, the Spirit of God hath cauſed it to be written for all generations, *A companion of fooles ſhall be afflicted.* Prov. 13.20.

3. Your preſent condition is to be in priſon: A priſon is a place for Malefactors, a place to containe them, that Lawes, and Reaſon, and Religion cannot conteine: A Priſon is the puniſhment of them that abuſe liberty: I know what it is, for I lived once in a Priſon, and found written with a coale on the wall theſe Verſes:

A Priſon is a place of care,
a Grave for men alive,

A Touch.

A Touch-ſtone for to try a friend,
A Schoole to teach men thrive.

Which Verſes are compendious, yet true: want of care out of priſon, brings men to care in priſon: 'Tis a Grave, not onely becauſe the walls are as a Tombe, but the dead are there, many men dead and putrified in ſinne: It is a Touch-ſtone, to try a friend; and friends then proove as *Iobes* brooks, dry in heate, when men moſt need them: or as the Ice in warmth, which melt away: A good fellow out of priſon, but an idle fellow in priſon, they ſo account him, he was no bodies foe but his owne: Alas poore man, 'tis pitty hee ſhould lie there, this is the largeſt extent of many friends, ſome come not

ſo

ſo farre. A Priſon is a Schoole of *Chriſt*, but not to all: ſome learne more tricks in Law there, than ever they have honeſty to make uſe of. Some learne to drinke, ſome to game, and ſome to profit: there is the croſſe, and the right uſe: All priſoners have the croſſe, but few the benefit: they are a prudent people that heare the Rod, and him that ſmiteth. *Micha* 6. 9. *A foole may be brayed in a morter, yet not part from his folly.* Pro. 27. 22. Your impriſonment deprives you of the exerciſe of your Calling, the benefit of the freſh Ayre, the comfort of friends; but eſpecially you are deprived from GODS Houſe, from the hearing the Word, and receiving the Sacraments

craments ſo frequently as thoſe at liberty doe enjoy. *David* accounted the Swallow & ſparrow happy, *Pſ.* 84. and his ſoule longed for Gods houſe theſe birds enjoyed.

When *Noah* was impriſoned divers Moneths in the Arke, hee ſent forth the Raven and the Dove, ſtill deſiring liberty. Hell is compared to a priſon, 1 *Pet.* 3. 19. as being cõtrary to mans nature, which lived in ſinne, which was contrary to God nature: Heaven is compared to a Kingdome, where the *Saints* ſhall reigne: your preſent condition makes you ſay with *David*, Pſal. 88. 8. *I am ſhut up, and cannot come forth.*

So lay theſe three Texts together: *Iob* 29. 2. *Oh that I*

were

were as in the Moneths are paſſed : And *Proverbs* 13.20. *A companion of fooles ſhall be afflicted* : And *Pſalme* 88.8. *I am ſhut up, and cannot come forth.* It comes to this, an eſtate by meanes brought to miſery, and miſery calls for mercy, and affliction calls for Repentance : God hath not ſought your deſtruction, but Converſion: If you take a time, & get ſome place apart, and conſider your owne waies in your heart *Hag.* 1.5. and ſay with your ſelfe, *What have I done? Ier.* 8.6. And lay before God your groſſeſt ſinnes: if they humble not your heart, conſider the multitude of your ſinnes: if that worke not, conſider the Majeſty offended: if that moove you not, then thinke

thinke on the holy Law broken, the curſe due to you, the goodneſſe of God towards you, the blood of Chriſt ſhed: pray for a broken heart, a ſoft humbled repentant heart: goe to God againe and againe, never give over: the Lord may pleaſe with the Sun-beame of his Spirit, to thaw your heart, to humble your ſoule, and then when you are humbled, you are fit for deliverance; it may be the Lord will turne your captivity, ſet you at liberty, raiſe you friends; your latter dayes may be better than your former; if not, you ſhall have the freedome of minde, the liberty of conſcience, and a free acceſſe unto the throne of grace, your ſoule ſhal proſper; and you ſhall ſay as once one before

before you: *I had beene undone, if I had not beene undone:* My recompence I require, is your loving acceptation of my paines: ſo I leave you to the Lord, and the worke of his grace, and remaine

Your friend,

H. C.

A Let-

A Letter unto two *afflicted.*

LOving and kinde friends, *A. C.* and *E. B.* I have received your letter, and am glad my notes doe any way refreſh you; and on the other ſide, deſire to have a fellow-feeling of your griefes, oppoſitions: that you may be refreſhed more and more; let my counſaile be acceptable.

1. Expreſſe your ſelves to confeſſe your ſins before the Lord, and pray for godly ſorrow, that all your mourning may be on earth; here all your teares may be ſhed: *Then ſhall*

your

your ſorrow turne to joy. Joh. 16

2. Pray for faith, never forget that in your requeſts, then yee ſhall be ſo refreſhed, *That yee ſhall be filled with peace and joy in beleeving*, Rom. 15. 13.

3. Get as much acquaintance with God as you can, *Goe to him as the fountain of joy*, Pſal. 43. 4.

4. Strive to get and keepe a good conſcience; then yee ſhall have a continuall feaſt, *Prov.* 15. Make conſcience of duty to God, to man, alone, in company, then ye will be much refreſhed to looke backe on your life, to remember you have ſtriven and endeavoured to keepe a good conſcience.

5. Pray and intreate for the pure robe of Chriſts righteouſneſſe,

ouſneſſe, *Thence will flow peace and joy*, Rom. 14. 17.

I doubt not but you have your grievances and troubles, you muſt be exerciſed: Croſſes doe prune us, and ſquare us: the pounded ſpice ſmels the beſt; the tilled land beares beſt; the whipped childe is nurtured beſt: thoſe have no change feare not God, *Pſalme* 55. *Moab* in his lees his ſcent remained, *Ierem.* 48. God hath divers graces which hee beſtowes, and they are exerciſed in divers conditions: ſometimes wee have peace, then thankfulneſſe is to be exerciſed; ſometimes we are wronged, then weakneſſe is to be exerciſed: ſometimes Gods hand is on us, then ſubmiſſion and patience is required: to

make

make you to exerciſe your patience, conſider what patience is.

It is a bearing the evils wee have, and forbearing the good we would have: to moove you to the duty;

1. Conſider what Chriſt endured, the patience of Chriſt was very great.

2. Conſider the neceſſity of afflictions, they are the way to the Crowne, and our temper requires them; as groſſe bodies do require phyſick, that have corrupt humours.

3. Conſider the benefit of afflictions: what have you ever loſt by croſſes, they open our eyes, as they did *Manaſſes*: they humble us, make us ſubmit, pray, hope, waite, contemne the world, long for heaven,

ven: therefore be patient.

4. By patience, yee ſhall occaſion others to bee patient, and doe good by example.

5. Conſider the hurt of impatiencie, it eaſes not your burthen, it diſtempers you, unſettles you, diſcredits you: therefore be patient.

If your croſſes come from Gods hand, take theſe rules.

1. Doe not murmure nor grudge in your heart.

2. Be ſilent, *Pſal.* 39. 2. *Lev.* 10. *Aaron held his peace.*

3. If yee ſpeake, juſtifie God.

4. Rejoyce in ſuffering, *Rom.* 5. 3.

5. Love God for his corrections, he deſerves it: he lets ſome alone, till they fall to Hell.

If

If your crosses come from men.

1. Forgive on their acknowledgement, sorrow, restitution.

2. Be ready to pardon them without acknowledgement.

3. Be ready to doe them good, if God offer occasion.

4. If a misery befall them, grieve for it, and pray for their recovery: these things will make you gracious indeed: The Lord the Fountaine of all blessing blesse you both.

Your assured friend:

H. C.

DIVINE

DIVINE AND CHRISTIAN Letters, Consolatory and Directory.

A Letter to one troubled in Minde.

MY necessarie and helpefull Friend Mistresse *Rogers*, I have had many thoughts of you since your last Letter but this: and the thing I feared, is befalne you:

I thought Sathan would leave you but for a ſeaſon, and you muſt to the Tryals againe, though the Lord gave you a breathing time. I was muſing how I might give you preventing Phiſick, or to furniſh you with powder and ſhot againſt more aſſaults. The Lord be mercifull to me, I can doe nothing well: I looke backe on all my actions, and bewaile them: I beſeech you take in good part, when I indeavour my ſelfe to comfort you, to ſhew what I would doe, had I ability: my teares and lines have one currant: I cannot write for weeping, nor weepe becauſe of writing. Your ſorrows are mine, your aſſaults, tryals, and chaſtiſements make my heart to ake.

I cannot

I cannot endure to ſee one Creature to worry another, much leſſe a Chriſtian buffetted by Sathan, groning under the Croſſe, but it cauſeth ſome compaſſion: eſpecially did I ſee any evill befall you, it daſhes my worldly contentments. I am yet within my bounds, and remember my promiſe, and will proceed to that I intend to preſent to you at this time: and it is ſome poore Meditations about a troubled conſcience, of which you can ſpeake better than I can write: That eſtate is, Firſt, an eſtate of Darkneſſe: Secondly, a being ſeemingly forſaken: Thirdly, an eſtate of Deſperation in ſome degrees: Fourthly, as a being wounded.

1. Trouble of minde like darkneſſe.

First, an eſtate of Darkneſſe: for if affliction is called Darkneſſe, as 'tis often in Scripture, then this trouble of Conſcience, the greateſt affliction, is a darke condition. In the darke we are uncomfortable, know not our way, and are ſtil in feare: So 'tis in trouble of minde; doe you make application of the Compariſons, I will give ſome heads of things to helpe your meditation.

Now what would you doe in bodily darkeneſſe? First, you would deſire Company; Secondly, be glad of direction, Thirdly, long for the light: doe ſo in your temptation. Be not alone if you can helpe it, take direction of the godly, if you can enjoy them: long for comfort, and the Lord ſo diſ-

poſe

poſe of you, you may not loſe your longing. In the darke we exerciſe the eare, not the eye: So pray, *Lord make me to heare joy and gladneſſe:* ſay not, 'tis night, it will never be day. Oh no my good Siſter, make concluſions of Light in the midſt of Darkneſſe, *Pſal.* 18. 28. *To the upright there ariſeth light in darkneſſe. Pſal.* 112.4. Surely the Lord ſhall lighten my darkneſſe, the Lord ſhall be a light unto me. *Micha.*7.8 Thinke of light, ſpeake of it, prize it: Light is pleaſant, ſweet, and comfortable. The Martyr at the ſtake ſees torment and death, yet he cries out, *Welcome everlaſting life:* to apprehend life in death, joy in ſorrow, light in darkneſſe: to behold Gods favour in the Iſai. 50.10

darke clowd of ſorrowes, in darkneſſe beyond darkneſſe, is a moſt noble act of faith; a beginning of a Conqueſt; a magnifying of grace. It ſhewes the vigour and efficacy, of a pretious faith.

2. It is like a forſaking.

Secondly, trouble of mind, is a ſeeming forſaking: (a ſeeming) for God really forſakes not, 'tis onely in our apprehenſion: to be forſaken is to be left alone. *Hebr.* 13. *I will not faile thee* (that is illuſtrated) *nor forſake thee.*: VVhen the Husband forſakes the VVife, dangers follow: if the Shepheard forſake the ſheep; the husbandman the Vineyard, we expect ruine: If the Nurſe forſakes the child, what can it doe? In this condition my deare friend, as much

as

as in you is, looke to the cauſe and the remedy: The cauſe is ſinne, that makes the ſeparation. *Iſai.* 59. 2. 'Tis true, God may a while ſeeme to forſake for tryall of our faith and graces: yet we find matter enough to judge our ſelves, & condemne our ſelves; in every deſertion we forſake God firſt. 2. *Cron.* 12. 1. *When we revolt and goe backe. Ierem.* 15. 6. As if there were not that bounty, goodneſſe, and excellency in God, as the word ſpeakes of; *Or we forſake the fellowſhip of the people of God, Heb.* 10. 25. To thinke them too ſtrict, preciſe, and ſcrupulous, ſo diſlike them; from diſlike to contempt, and ſo ſhun and avoyd them, It may be ſmaller afflictions doe not

humble us: is there not ſome ſecret ſinne, ſome allowed filthineſſe, cauſes the Lord to forſake in this caſe. First we muſt ſearch the cauſe, and inquire, *Pſal.77.5. My ſpirit ſearched diligently, Pſal.2.1. Why haſt thou forſaken mee, Iob 6.24. Cauſe me to underſtand wherein I have erred, Iob. 7.20. Why haſt thou ſet me as a marke before thee. Pſal.4.9. Why haſt thou forgotten mee, Pſal.119. 82. When wilt thou comfort me?*

1. Inquire.

Alſo to inquiry, judge your ſelfe worthy to bee forſaken. *Iudge. 10.10.15. Yea, worthy to bee deſtroyed. Ezek. 36.31.* Then reſolve, *I will returne to my firſt husband, Hoſea. 2.7.* Reſolve to indeavour your ſelfe to draw neere to God, bring Teares of Humiliation, preſents

2. Judge thy ſelfe worthy to bee forſaken.

Pretents of Pacification; desire the Lord to ſmell a ſweet ſavor in Chriſts death; put the Lord in minde of his promiſe. *Ier.* 3. 1. *Yet turne againe ſaith the Lord*: Bow before him ſeaven times, as *Iacob* before *Eſau*, waſh your ſelfe, cleanſe your ſelfe, it may bee his ſoule will not abhorre you.

Thirdly, trouble of minde is in ſome degree, an eſtate of deſperation. *Pſal.* 22. 1. *Why haſt thou forſaken me*: The word ſignifies an utter forſaking: deſpaire is to caſt off al hope, and makes a man leave off al meanes of recovery: his is, in ſtead of all ſinnes, a taking away the glory of Gods mercy, goodneſſe, graciouſneſſe in this eſtate. Op-

3. Like an eſtate of deſperatiō.

1.

poſe Gods mercies to mans iniquities: what the ſecond *Adam* hath done for us, to that, the firſt *Adam* hath done againſt us.

2. Labour to be cured by contraries, hold on the Helmet of hope. *Pſal.* 42. 11. *I will wait on God, I will yet give him thankes:* A childe of God hath a Yet to ſupport him, *Pſal.* 73. 1. *Yet God is good to* Iſrael. *Ionah.* 2. 4. *Yet I will looke toward thy Holy Temple.*

3. *Remember God in your fainting*, *Ionah* 2. 7. Remember what God is, what hee is to you, what hee hath beene, what hee hath done, what hee hath promiſed, what hee hath performed.

4. Labour to differ from Reprobates; flye to him, not from him,

him, thinke of meanes of recovery, not of deſtroying your ſelfe. *Iob* 13. *Though thou kill me, I will truſt in thee.* There is hope, if I ſtruggle, I may have more eaſe by praying, than by ſtrangling or drowning,

Oppoſe Satan: he is a lyar; 5.
if hee tell you God favours you not: there is hope, he abode not in the truth: nor ſpeakes truth, unleſſe to deceive: Satan will adde affliction to affliction, and oppreſſe the weary, and flatter the prophane: Our Grandmother *Eve* brought miſery on us all by beleeving the Divell: give not your ſeale to Sathan; give not up your inheritance ſo eaſily, to reſiſt: Satan is a good ſteppe to recovery.

Remem-

6. Remember the daies of old, *Psal.* 77. Have you never tasted godly sorrow, did you never feele selfe-denyall: did you never heretofore sucke sweetnes from a promise: did you never hate sin becauſe 'tis sin? Former graces must comfort in this condition. God comes not now to weigh our graces, so much as to touch thē. If there be truth of grace, he will never cast you off.

7. To all adde Prayer, *Psalm.* 51.11. pray much in this case, and desire the prayers of others: Prayer hath done much, 'tis as the Bow of *Ionathan*, or Sword of *Saul*, 'tis impossible, enough to commend it: O powre upon us O Lord the spirit of Grace and prayer: O that the Lord would migh-

mightily ſupport us in this duty, that we might be the better fitted for all other duties: Out of the deepe to cry to God, *Pſal.*130.1. Yea, if you were in the belly of the *Whale* with *Ionah*, ſtill pray. *Cain*, *Saul*, *Iudas*, *Cham*, *Achitophel* had no ſpirit of praier: But *Iob*, *David*, *Ionah* had.

4. Like a being wounded.

Fourthly, and laſtly, a troubled minde, is as a being wounded, a wounded ſpirit who can beare, ſaith *Solomon*? And *Iob* ſaid, the Arrowes of the Almighty did ſtick in him. A wound is ſmarting, ſo is a troubled conſcience; wounds weaken us, and lets out our blood, trouble of Conſcience weakens us, and drinks up our ſpirit. Wee may wound our ſelves, or others may doe it.

There

There are wounds ſometimes in jeſting before wee are aware; if a knife or ſword bee jeſted with, there are wounds in ſingle Combate, & wounds in ſet battaile; there are leſſer wounds, and wounds dangerous; ſome are deadly, in this caſe being wounded in ſpirit.

1. Conſider the ſoule hath ſinned as well as the body: God is a Soveraigne Lord, and may correct the ſpirits of men.

2. 'Tis better to be wounded here, than damned hereafter. A troubled conſcience, a wounded conſcience is better than a ſeared Conſcience, an obdurate heart. God lets wicked men alone here, at laſt meetes with them once or all.

Be

Bee ſure yee hide not the wound; if yee keepe the Divels counſell it will ranckle, ſwell, ake, and ſmart; if you hold your peace, it will make you roare, *Pſalme* 32. 3. Complaine betime of your wound. 3.

'Tis ſaid, if a wounded man, drinke a little *Bolealmanak*, (or otherwiſe called *Sweet-bole*) it will make his wound to ceaſe bleeding. O drinke by faith the merits of Chriſts Blood; hee is a ſweete Chyrurgion, that of his owne pretious Blood hath made a ſalve to heale the wounds of Conſcience. *Heale my ſoule, Pſal.* 41. 4. God can heale, ſue earneſtly to him, and doe you waſh the wound cleane in the teares of godly ſorrow. 4.

From

1. It's a joyfull eſtate to have peace of cõſcience.

From what hath beene ſaid before, wee may gather what a joyfull eſtate it is, to have peace and joy of conſcience: It is to be in the light, to be imbraced, to be full of hope, to bee ſtrong and healthy: were wee in terrors of conſcience but one halfe quarter of an houre, wee then would better prize our peace.

2. Tender affections towards troubled minds.

What tender affections ought wee to have towards thoſe that are diſtreſſed in mind? did I ſee my child ſitting weeping and lamenting in the darke, as one forſaken and forlorne, deſpairing, ready to make away himſelfe, did I ſee his wounds bleeding, his ſoule fainting: I had a divelliſh heart if I were not moved with compaſſion. I owe a duty

a duty to Gods children; thoſe I cannot come to by Viſitation, I am to lay to heart their doleſull condition by Meditation: to powre out my heart for them, and give them the chiefeſt roome in my compaſſions and prayers: to comfort them with a relenting ſoule, to wreſt them from Sathan, to force conſolation on them to the utmoſt of my ſtrength.

I beſeech you, pardon if ought be amiſſe in theſe Meditations: your experience excells all I can ſay. I have walked in an unwonted path in this point, I may ſoone erre: onely I have done my indeavour; what is right and good, is Gods; what is erronious, is mine owne: If I be ſhewed mine infirmities, I hate

hate not to be reformed, I de-
ſire to love my reprovers.
Theſe things I have writ unto
you, though for the preſent
your affliction be outward:
but the ſpirit of a man will
beare outward croſſes: but a
wounded ſpirit who can
beare? Here is your wiſdome
to diſcerne: ſome have hor-
rible pangs of Conſcience,
ſome are perplexed with me-
lancholy, ſome have a mix-
ture of trouble of conſcience
with melancholy, I thinke you
are one of them: and the De-
vill takes his advantage of
your infirmity, to diſturbe
your peace, and diſquiet your
ſoule: Phyſick helps the one,
Grace the other.

And now I pray God, keepe
you from the evill one, and
enable

enable you to fetch the ſweetneſſe of your life from Communion with God. The Lord cover your head in the day of your ſpirituall battailes : the Lord give you light in darkeneſſe, the Lord be with you, and never forſake you ; the Lord augment your hope, heale and preſerve your ſoule: this is the humble deſire of

Your unworthy friend,

H. C.

A Let-

A Letter about guiltineſſe.

SIR, you taxe me for ſaying Gods people are guilty of ſinne after they be juſtified: and yee are not ſatisfied whether when we have ſinned we are guilty, or not: I ſhall anſwer as yee deſire according to my ability, and ſhew you what I doe conceive what *guiltineſſe* is, and reſolve whether wee be guilty of ſin after juſtification.

ἔνοχος. *Guiltineſſe* is to be culpable, or blame-worthy; *Rom.* 3.19. The word is, to be under the ὑπόδικος. ſentence; a guilty perſon is one deſerveth puniſhment. In *Mat.* 5.22. To be guilty of Judge-

ment,

ment, is to be in danger to be convinced. In *Iames* 2. 10. and 1 *Cor.* 11. 27. the word is, to be reproved, blamed, under the ſentence, &c. as a convicted perſon. Guiltineſſe is that is betweene the fault and the puniſhment: to be convinced in our conſciences, ſo wee ought to be; *Iohn* 16. 8. to be in the danger of puniſhment, to be blame-worthy: ſo wee are liable to ſuffer corrections, chaſtiſements, and heavy calamities: Not to ſatisfie Divine Juſtice, but to feele the ſmart of ſinne, and Gods hatred of it: to humble us, and purge us, and to prevent future evils.

Tenebitur.

Damned.

Note.

Thoſe that doe ſin are guilty, blame-worthy, and doe deſerve puniſhments; yea, often feele

feele them. To prove guiltineſſe, in ſinne is the fault, the guilt, the blot: as ſoone as we have ſinned, a guiltineſſe is on the conſcience: which appeares the conſcience being awaked, they are troubled, as *Ionah*, *David*, *Peter*; a guilty perſon may bee a ſleepe, ſo may a guilty Conſcience: but being awake, their guiltineſſe mo'eſts them.

1.

Mat. 6. 12. Againe, it appeares by their prayers, *Pſal.* 51. Deliver mee from blood: why did hee ſo cry, but becauſe hee felt his guiltineſſe?

2.

Alſo their judging themſelves proves it, *Ezek.* 36. 31. *Yea, after God hath powred his ſpirit on them, Ezek.* 36. 27. *and cauſed them to walke in his Statutes*: after this, they doe judge

3.

judge themſelves, which they would not doe, were there not a guiltineſſe: ſo 1. *Cor.* 11. If we would judge our ſelves, wee ſhould not bee judged. The * adverſaries object, this was ſpoken to the Hypocrits in the *Church*: The anſwer is, the Apoſtle ſpeaks to them, that ſhall not be condemned with the VVorld: therefore were true Chriſtians.

* The *Eutoniſts.*

4. God correcting them, ſhewes they are guilty, *He correcteth his ſonnes for their faults. Heb.* 12.6. Hee would not ſmite, were there not cauſe: But hee is beſt able to judge, and finds and ſees *In ſome backe-ſliding. Revel.* 2.5. *Some hee ſees maintaine falſe doctrine. Revel.* 2. 14. *Some he ſees luke-warme. Revel.* 3. 16. *And chaſtiſes for*

for ſinne. 1.*Cor.* 11. *We are chaſtiſed of the Lord.*

God leaves in his children this guiltineſſe for divers cauſes: Firſt, to ſhew us wee have not perfect Sanctification here. Secondly, to make us deſire Chriſt, wee feeling our owne guiltineſſe in our conſciences. Thirdly, that wee might bee brought to humble confeſſions, *Pſal.* 32. 5. *Ioſua* 7. 19. and ſo give glory to God. Fourthly, to make us deſire heaven, where is no ſin nor guiltines, but conſummation of our holineſſe with our happineſſe.

Objection. Chriſt hath taken away the guilt of ſinne.

Anſwer. *Hee hath done ſo for them that confeſſe their ſinne,* 1.*Ioh.* 1. 9. *And make uſe of him for*

for their Mediator, 1. *Ioh.* 2. 1. VVe muſt look e to the condition, and not expect mercy with the neglect of duty.

God juſtifies the ungodly. Rom. 4. 5. There is no condition. Anſwer; hee juſtifies the ungodly, but leaves them not ungodly: He juſtifies a ſinner, and makes him a Saint; when he juſtifies them by the free grace is in him; he ſanctifies them by the power of his grace he gives to them: Hee takes them from the old ſtocke, and ingrafts them into Chriſt, ſo they become new creatures. 2. *Cor.* 5. 17. Objection. Anſwer.

To conclude; *He that hides his ſinne* (in the guilt or filth) *ſhall not proſper; but hee that confeſſes them, and forſakes thē, ſhal find mercy. Prov.* 28. 13

A man would thinke none would deny guiltineſſe after ſin committed, yet there are a generation ſprung up, that for diſtinction are called *Eatoniſts*: ſome of them hold wee have no ſinne: being weary of that, they hold if we have ſin, yet we have not guiltines: and as all Hereſies have ſome (that received not the truth in love) to follow them: So theſe although their Hereſie hath bin confuted in Pulpits, and convinced by the Scriptures, yet

1. with fury goe on.

Firſt, againſt God, denying his Omniſcience: their Tenet is, he cannot ſee ſin in the juſtified.

2. Secondly, againſt the Law of God: they ſay, the Law hath nothing to doe with a Chriſtian. Third-

Thirdly, againſt the Miniſters of God, they ſay, they are Miniſters of the dead faith, and ſend men to Hell. 3.

Fourthly, againſt the people of God: they ſay, they are ſuch as looke to be juſtified by their workes, and that they have Monks in their bellies. 4.

Fiftly, againſt duties of obedience: for they ſay, 'tis Popiſh to worke. 5.

Though theſe Tenets are ſo ridiculous, and contrary to God and his truth, yet as hee that hath but one eye, may be a King in the land of blind men: So theſe erroneous guides want not followers: Their forces conſiſt firſt of Women, their Front is ranked with them, as thoſe are fit for a word-combate: theſe

are their intelligencers, their demi-ſcouts, their paper challengers; with theſe they diſcharge their invectives.

2. The ſecond are youth, who are unable, and unexperienced to judge: theſe in hot blood after one Moneth or two are able to bid defiance to our Preachers, and have ſo learned the Doctrine of liberty, they will practiſe what they have learned, and are able to diſpute like them have drunke largely.

3. A third ſort are the uncatechized profeſſors, they totter, and are fit Boats for theſe winds to toſſe at their pleaſure.

4. A fourth ſort are the unconſcionable, who are all for liberty, and hate good Preachers

chers and good people.

Thus I have ſhewed you whither your queſtion tends: your pulſes beate that way, if you bee not already joyned to them: the Lord keepe us from the errors of the time, and ſhew us his wayes, and teach us his pathes: ſo I reſt

Yours,

if you love the Truth:

April 11. 1631.

H. C.

A Letter Conſolatory, with directions to a godly Chriſtian.

E. B.

MY humble deſire to the Lord is for your edification and comfort, and I could wiſh that I might be a happy Inſtrument to farther you in both: you ſtill are in conflicts I perceive, when the ſtrong man keeps the hold, all is at peace, *Luke* 11. but when hee is caſt out, he rageth, and doth what hee can to moleſt you, though he cannot doe what he would to devoure you. Remēber you are in the Church militant,

militant, warfaring with your ſpirituall enemies, your complaints argue for you, not againſt you; they argue life, becauſe you have ſence: and and light, becauſe you diſcerne you are troubled for omiſſions of duties, and want of abilitie to performe them. You differ from the moſt, for the moſt are not troubled with groſſe ſinnes. Oh, bleſſe God for his Grace; here would be no ſtruggling if there were not Grace: the iſſue will be Gods glory, and your comfort: Though you cannot find your heart ſo plyable to good duties, yet your ſtruglings are acceptable; 'tis ſufficient his grace is with you, and in you. 2 *Cor.* 12. 11. If there were no grace, there would be no

ſtriving : As corruption ſees not corruption, ſo corruption complaines not ; but Grace complaines, and makes the childe of God cry out, *Oh wretched man that I am. Rom.7* 24. By this you are kept low in your owne eyes, when you ſee nothing but weakneſſe and infirmity in your ſelfe. Now proud conceits are allayed, and high imaginations fall downe ; our guiltineſſe and pollution makes us ſay with the Leper in the old Law, *I am uncleane, I am uncleane : and w th* Jacob, *I am unworthy the leaſt of thy mercies:* with *Ezra*, *I am aſhamed to looke to Heaven : Ezra* 9. with *Daniel*, *O Lord, ſhame and confuſion belongs to us : thus being humble we are fit for Gods preſence :*

Iſai.

*Isai.*57.15. *and for his grace.* 1 Pet.5.5. *Now are we fit for instruction.* Psal.25.9. *And in the way to honour, Pro.* 15.33. To be fit for Gods presence, and his grace; to be fit for instruction and honour, this is a good condition, and to this we are brought by *Humility:* and wee gaine *humility* not by looking on our vertues, but on our imperfections; weaken sin, and indisposition of heart to good duties; which is the thing you complaine of.

Also now you are made to prize the *Lord Iesus*, and may thus reason: I see no goodnesse in my selfe, but there is goodnesse in him whom I doe beleeve: I was conceived in sinne, but hee was conceived by the Holy Ghost, without

sinne. I have transgressed the Law, but he fulfilled all righteousnesse. I deserved the curse: *Hee was made a curse for me. Gal.* 3. 13. Hee hath paid a price for my sinfull soule; obtained redemption, conquered *Principalities and powers, Col.* 2. 15. Now he cals the thirsty, invites the laden, sets at liberty the Captives: none obtaine favour for their worthinesse but for his worthinesse.

Thus you must looke to the righteousnesse of God: to Christs righteousnesse made yours by imputation, 2. *Cor.* 5. 19. 20. It may bee you looke too much into your selfe for Righteousnesse, and too little to Christ, mend here, looke for acceptation in Christ. Free justification onely by his merits;

you

you pleaſe God when you honour Chriſt, when you rely upon him, and truſt to him, and come to God through him: Hee did obey by way of ſatiſfaction, you muſt obey by way of thankfulneſſe: Yet this advantage by your untowardneſſe to good, and indiſpoſition of heart, to prize the Lord Jeſus more, and you will bee a gainer by it.

Thirdly, as you are more humble, and prize Chriſt more: ſo here is matter for your exerciſe: You muſt not thinke to goe to heaven on a Feather-bed, or as *Londoners* goe by water, who ſit ſtill when the Water men row the Boate. The *Cananites* were left among the *Iſraelites* to exerciſe them: your corruptions

tions are for your employment; your Gardens have weeds in them, and our hearts have ſinne in them, and we are bidde to ſtrive, then there is nothing to let: wee are bidde to fight, to deny our ſelves, to watch and pray, to put on the Armour of God, to runne, to preſſe hard toward the marke, to mortifie, to cut off, to crucifie ſin: Leave off complayning, fall to doing: the excellency of a penne, is not that it can write, but that it doth write: ſo of a knife, not that it can cut, but that it doth cut. Awake your ſelfe, ſtir up Grace, Sathan flyes by reſiſtance: *Aſſurance is got by diligence.* 2. *Pet.* 1.10. 1. *Cor* 15. laſt *verſ.* Take heede of fainting, take heede of ſecurity, take

take heede of negligence, benumbed limbes get heate, and life by rubbing: The ground is made fit by ploughing to receive ſeede and beare fruit: Waxe is made ſoft by tempering and rowling in our hands. Nothing is eaſie and excellent; your growth, your ſtrength, your comfort comes by exerciſe: yea more, you ſhal gaine ſteadfaſtneſſe and experience.

Laſtly, your corruptions felt and ſtriven with, will bee a good motive, to urge you to deſire heaven; there is the ſpirits of juſt men made perfect. *Heb.* 12.23. You ſhall not there be troubled with drowſineſſe of body, nor hardneſſe of heart, nor wandring thoughts, nor motions of ſinne,

ſinne, nor temptations of Sathan, nor wearineſſe, nor fainting: Yee ſhall bee free from bad company, and all miſery, and ſerve God with freedome, and enjoy Communion with him without interruption. Let this cauſe you to love the *Appearance of the Lord*, 2. *Timoth.* 4. 8. *To look for him. Hebr.* 9 28. *To waite for that time. Roman.* 8.23. And pray with the Church in the *Revelations*, *Come Lord* Jeſus. *Revelations* 22.20.

And now ſee if out of your barrenneſſe you can reape this fruit, to bee more humble, the more to prize Chriſt, to beſtirre and exerciſe your ſelfe, the more, and to long for Heaven

the

the more. Which is the desire of him that is ready to helpe you the best hee can in the way to holinesse and happinesse: Remaining

July the 7. 1630.

Yours, to his power:

H.C.

A Let-

A LETTER

concerning desires to *live, also seeking God: with Answer to some Obiections.*

MY Christian and beloved friends, my Prayers to the Lord is for your eternall good, and my desires are to edifie you the best I am able; else I break Gods Commandement, *Iude* 20. *vers.* and *Rom.* 14. 19. And to you I know my labour is not lost, for you savour the things of God. *Rom.* 8. 5. And that I may be pertinent and profitable, consider your departing from

Lon-

London is, as for refreſhment, ſo for ſafety: For now Citizens depart aſwell for feare, as other cauſes. Wee have a Proverb; *Life is ſweete:* The Proverbe is ſo true, that the Divel himſelfe could ſay. *Skinne for Skinne, and all that a man hath hee will give for his life:* The Marriners of *Ionah* rowed hard to ſave their lives. Condemned men at Seſſions beg hard for life. Thoſe at Sea wil throw away their wares to ſave life. If men fall among theeves, wee are content to be robbed, & ſtripped, but plead, *O ſave my Life.* The woman in the Goſpell ſpent all upon the Phyſitians to preſerve Life. At Execution I have ſeene ſome beg for one halfe quarter of an houre to prolong

long life, desiring one *Psalme* more to that end. The sixt Commandement is, *Thou shalt not kill*: The affirmative is, *Thou shalt preserve life*: wee doe well in doing so, well in desiring to live, if our ends be good. I will shew you whose ends be not good; then whose ends are good in desiring life.

1. First, those that desire to live without God and Religion, to follow their lusts, and take their swing in sinne: they desire to live, but not well; to live without God in the world, *Ephe.* 2. 10. To have no acquaintance with God, *Iob* 21 14. These desire to live, but the life of the devils.

2. To desire to live to eate, drinke, and take pleasure is but a sensuall desire, and ends in Hell.

Hell. *Luke* 12. 19. 20. see it in the Rich Glutton, *Thou hast much goods laid up for many yeeres, take thine ease, eate, drinke, and be merry. But God sayd unto him, Thou foole, this night thy soule shall be required of thee.*

To desire to live, to be revenged of some men they hate, is but a prophane desire, and very wicked: as *Esau Gen.* 27. 41. Esau *hated* Jacob, *because of the blessing wherewith his Father blessed him: And he sayd in his heart, the dayes of mourning for my father are at hand, then will I slay my brother* Jacob. 3.

If men desire to live to be well married, or to see children well bestowed, or grow rich, or to come to preferment: 4.

ment: theſe deſires are good in their places, as fire in the Chimney; but theſe deſires muſt not equall our deſires of Grace, of Heaven, of Gods favour, much leſſe exceede them: then they be naught.

Wee have lawfull deſires to live.

1. When our deſires are good.

To get pardon of ſinne, faith in Chriſt, the favour of God; then our deſires are good. God gives us time to live, but for what end? 'tis *to repent. Revel.* 2.21. If wee make this uſe of our time, happy are we; then we ſhall prevent our ruine. *Ezek.* 18. 20. and avoide *periſhing, Luke* 13.5. The deſire to live to get more faith, is a good deſire: becauſe Faith *layes hold on Chriſt*, John 1.12. and *Chriſt ſaves our ſoules*:

1 *Theſ.*

1 *Thes.* 1.10. To desire the favour of God, is the happinesse of Heaven: Desire that still, *'Tis better than your life, Psal.* 63.3.

2. Your desire of life is good, when you would live to yeeld better obedience to God: if you desire to bee spared that you may recover your selfe. *Psal.* 39. 13. If you desire to live to get more strength against sinne, more enlargement in Prayer, you would get more ability to performe good duties, your desire is good: you would grow better, and keepe Gods Word. This was *Davids* desire, *Psal.* 119. 17. *That I may live, and keepe Gods Word.*

3. Your desire is excellent, when you desire to praise *God:*

God: you would live to that end, becauſe *the grave doth not praiſe him:* Iſai. 38. 18. *but the living, the living, they ſhew forth his praiſe.* ver. 19. you conſider Gods excellencies, and his mercies, and deſire to live on earth *to bleſſe his name. Pſalm.* 119. 175. Theſe deſires are of a right ſtampe: by theſe Rules you may try your ſelves, and I doubt not, but gather much comfort, becauſe you deſire to live for right ends and cauſes.

Let theſe Meditations provoke you one ſtep forwarder in the wayes of godlineſſe, and that they may bee profitable, take theſe ſixe Conſiderations.

1. Motives to excite us to ſeeke God.

If you ſtirre up your ſelves to ſeeke God betimes, you have

have the advantage of your youth: your hearts are not altogether ſo ſtiffe as them that goe on till their Age in ſinne: Veſſels ſavour long of the firſt liquor.

2. Yee ſhall prevent many dolours and ſorrows which others that grow old in ſin, doe feele, though at laſt they are converted. Their groſſe ſins and long continuance gives their conſcience many a gripe, which your timely giving your ſelves to God may cauſe you to eſcape.

3. How can you better employ your ſtrength, health, and life than in ſeeking God, and the ſalvation of your ſoules?

4. The younger dye as well, yea, more this Plague-time than the older.

Grace

5. Grace now refused, you know not whether you shall have it offered againe, if yee refuse it.

6. Ye shall exceedingly enrich your selves, to make good your portion; yee shall be wel bestowed to bee married to CHRIST, much honoured to have Gods spirit within you, dwell with you, and the Angels guard you, the promises refresh you, Gods Children pray for you, and wicked people wish to bee like you: your consciences comforting you; crosses bettering you, death gaine to you: all worke for the best to you: therefore goe on comfortably, humbly, sincerely, constantly.

Objection. Me thinkes I heare you say, I can-

I cannot pray, nor meditate, nor heare, nor bring my heart to the meanes; I know not what to doe.

For Answere; First get helpe one of another: were you to goe a journey, you would go to borrow a Scarfe, Maske, a paire of Gloves, if you had not them your selves. Answer 1. Meanes to stirre up the heart to pray or meditate.

Take spirituall Physicke, rubbe the dead limbes, chafe your soules, goe to God by humiliation, as you are able, lay your selves low before him, begge hard for better hearts, turne complaining to praying. 2.

Looke to the cause, hath not some sinne given you a wound, a bruise: the acts of sinne, yea, idle words, 3.

doe weaken us.

4. Throw away diſcouragements; yee have Gods Spirit, the Scriptures, the Sacraments: If Chriſt were on earth, yee would goe to him; hee is as ready in heaven to helpe, as he was on earth: he ever liveth, and ever loveth: take courage, goe to him for quickning grace and life.

Objection. Oh, but I cannot finde benefit by the meanes.

Anſwer. For anſwer to this, *God creates the lippes to ſpeake peace:* goe to God, deſire him to joyne with the Miniſter, and to make effectuall the word to you, *Iſai.* 57. 19.

Objection. *Object.* Sathan tels mee no mercy belongs to me.

Anſwer. *Anſw.* He is a Lyar, conſult not with him: Conſult with

with Gods word, and the children of God.

Object. Oh, but my graces are ſmall. Objection

Anſw. God ſaves them that have ſmall graces: ſome are Babes, yet ſaved, ſome have weake meanes of grace, ſo their graces are weake, yet true. Anſwer.

Object. Oh, but I have loſt my peace. Objection

Anſw. Conſider firſt, peace is moveable, 'tis for our well-being to have peace. 2. You have ground of peace: yee have *Grace*, and yee know *Peace* goes with it. 1. *Pet.* 1. 2. Yee have promiſes of peace, *Iſai.* 57. 2. *Pſal* 29. 11. 3. Seek peace where ye loſt it: either in unbeleefe, pride, or negligence, or forgetfulneſſe, looke Anſwer. Conſiderations cõcerning peace.

back, recover where yee loſt 4. The nobleſt faith may have no feeling, nor peace for a time. *Iob.* 13.15. 5. Serving God without feeling, ye ſhew ye ſerve him for himſelfe, not your owne commodity. 6. Ye are ſervants, and muſt learne to waite; yee have ſeverall graces which you muſt peruſe; you ſinne ſometimes, and you muſt looke for Gods frownes: recover your ſelves ſwiftly from your falls: turne your cares to prayers; remember the dayes of old; marke how thankfull yee have beene for peace when you had it, what uſe you made of it: hee that gave it before, can give it againe: yea, hee can double it: You may among the meek have your *Delight in the multi-*

multitude of peace, Pſal. 37. 11. Your Faith may doe you this favour, to bring *Peace to your hearts. Romans* 5. 1. *Your works of righteouſneſſe* may much further it. *Iſaiah* 32. 17. Your God you ſerve is a *God of peace. Romans* 16. 20. Your Saviour is a *Prince of peace. Iſaiah.* 9. 6. The Goſpell *Is the Goſpell of peace. Epheſians* 6. 15. The Miniſters are *Embaſſadors of peace.* 2. *Corinth.* 5. GODS Children are *Sonnes of peace. Luke* 10. 6.

Now the LORD himſelfe of peace, give you peace alwaies, by all meanes, 2. *Theſſ.* 3. 16. The Lord bee with you all. I have rather written Gods words than my owne, that ſo they may bee the more effectuall: The Lord

make them as acceptable, ſo alſo profitable, your profiting ſhall bee my recompence: ſo I leave you to him, that will never leave you; remaining

July 22. 1630.

Yours, in all Chriſtian love and ſervice,

H. C.

A Letter

A Letter Conſolatory.

E. B. *and* A. C.

MY love remembred to you both, with thankes for your tokens: my deſire was, you ſhould not thus have charged your ſelvs, neither did I expect any ſuch thing in my thoughts. I pray be carefull no inconvenience may enſue by our writing, or ſending, let all be ſo carried, that wee may pleaſe God, and labour to edifie one another; that is the

maine end we are to aime at.

I am glad any of my Notes doe any way comfort you; it is a duty I am both unworthy and unable to doe: I am unworthy, for the duty of Comfort is Angelicall. It was an *Angel* in *Christs Agony comforted him. Luke* 22. 23. and 'tis the Ministers duty. *Isai.* 40. 1. *Comfort yee, comfort yee my people.* Yet I confesse, Christians should endeavour *to comfort one another: 1 Thes.* 4. 18. It could be wished that wee were as *Simon, to helpe one another*, to *beare* their crosses, and were of like affection: *Rom.* 12. 15. And those are strong to *beare the infirmities of the weake. Rom.* 15. 1. and *to comfort the feeble-minded. 1 Thes.* 5. 14. the which could be more

pleaſing to God than contentious jarres, heart-riſings, envy, ſtrife, cenſuring one another, and the like: Let me ſtill ſo prevaile, that ye put not off the comforts of the Goſpell from your ſelves; yee would not doe ſo in temporal things. If your Father give you a Legacy, you will not plead unworthineſſe, but will be ready to goe to a Lawyer, and ſo conteſt for your right: if you cannot have it by faire means ye wil have it by foule means: Deale ſo with Sathan, conteſt with him, plead your right and title, your warre ſhall end in peace. If you want comfort at any time, (as ye muſt looke for) yet deſpaire not: ſay not 'tis night, therefore it will never be day, the Sunne is clou-

ded it will never ſhine: but ſay; *Heavineſſe may endure for a night, but joy ſhall come in the morning. Pſal.* 30.5. *God hides his face but for a moment. Iſaiah* 54.8. *My heavineſſe is but for a ſeaſon.* 1. *Pet.* 1. *Why art thou ſo diſquieted O my ſoule? waite on God, waite patiently on the Lord. Pſal.* 40.1. And have a care that the *Conſolations* of God doe not ſeem *ſmall to you. Iob* 15.11. They are more to be eſteemed than we thinke for: alſo take heed yee doe not forget the *Conſolations of God*: *Heb.* 12. 5. Things forgotten, are as if they were not: thus you may with comfort, draw waters out of the *Wels of Salvation. Iſai.* 12.3. There is comfort to bee gained from ſor-

rows:

rowes: *They shall end in joy. Iohn* 16.20. There is comfort in seeking God. *Psalm.* 105.3. *Comfort in your prayers, Psalm.* 43.4. *Philip.* 1.4. *Comfort in good company, Psalme* 16.3. *Comfort in the Scriptures. Romans* 15.4. *Comfort in beleeving. Romans* 15.13. *Comfort in hoping. Romans* 12.12. *Comfort in reproaches, Matth.* 5.11.12. *Comfort in the worlds hatred and persecution, Acts* 5.4.

God is the *God of all consolation.* 2 *Cor.* 1.3. *Christ* came to comfort them that mourne: *Isai.* 61.2. *The Holy Ghost is the comforter, Iohn* 15.26. Be ye therefore I beseech you, abundantly comforted in the Lord: have good conceits of God; doe not thinke him mutable,

table, doe not thinke he hates you, or will condemne you: thinke the beſt of God you can: he is more good, and loving, and wiſe, and conſtant, and patient, and gracious than you take him to be: He loves when hee ſeemes to frowne; he cures ſmiting, he workes by contraries: Hee doth us good when hee ſometimes withdrawes the ſence of his favour: wee are humble, thinke better of others, wee are ſet a longing after him; wee prize the meanes whereby we enjoy him; his preſence is more welcome, more ſweet than if wee never had loſt the ſence of it. Wicked men have no ſound comfort; for the actions of their lives are not ſeeds of comfort, but horror: if you will

will have comfort, make conſcience of your duties in your places to Maſter & Miſtres, to Parents, to fellows: loſe no time, ſeeke God, pray, read, thinke of Heaven, doe all the good you can, avoid all the evill you can: Then looke back and rejoyce, be comforted; my *Sanctification* proves my *Iuſtification*. 2 *Cor.* 5. 17. my *Iuſtification* proves my *Election*. *Rom* 8.30. I pray accept of theſe lines, not as I am a ſinfull Friend, but as they are drawne from the *Scriptures of truth*. *Dan.* 10.21.

Now the *God of peace fill you with ioy and peace in beleeving*: *Rom.* 15.13. *and give you peace alwayes*, by all meanes, 2 *Theſ.* 3.16. even *that peace that paſſeth all underſtanding*, *Phil.* 4.7.

and

and make your hearts stable and unblameable in holinesse before God, even our Father, at the comming of our Lord JESUS CHRIST *with all his Saints.* 1 *Thes.* 3. 13.

Yours to his power, to seeke your Edification and Consolation,

H. C.

A Let-

A Letter to a good man fallen into *Poverty.*

LOving Friend *P. G.* my love remembred to you, desiring your eternall good from my heart: I have a little taken paines, the best I can to comfort you, in respect of all your crosses that make your life so uncomfortable, and your heart so sorrowfull: I could wish I might be a *Simon* to helpe you to beare your Crosse: I doe hope through Gods

Gods wiſedome and mercy, this ſhall worke to your eternall welfare.

This VVorld is as the Sea, thoſe doe ſwimme beſt that have the leaſt burthens: Did you rightly conſider the great danger that comes by riches, you would the more quiet your ſelfe without them. *Abraham*, *Iſaak*, and *Iacob*, Gods deare children, and beſt beloved of any in the world; 'tis ſaid of thē *Acts 7. Our Fathers found no ſuſtenance.* *David* a man after Gods owne heart, yet wanted, and ſent to *Nabal* 1 *Sam.* 25. to bee relieved with food. *The Saints the world was not worthy of, were deſtitute and afflicted, Heb.* 11. The things of the greateſt value are given onely to Gods Elect;

Elect, wealth and riches are more common: The place of happineſſe is not earth, but Heaven; the time wee enjoy riches is but a few yeeres, and all of them uncertaine, with much vexation: *Eccleſ.* 1. and much diſquietneſſe. *Pſal.* 39. But there is Eternity, and *Gods* people ſhall inherit all things: then no good ſhall be wanting, and all evill ſhall be abſent. Theſe worldly things doe make us very ſeldome the better, but often the worſer: People are more proud and covetous, and coy, and hard-hearted, and conceited that doe ſwimme in aboundance, theſe things ſatisfie not: Can earthly things ſatisfie my Soule which is a ſpirit? Wee ſee thoſe that have moſt, they are

are like the Horſleach, that cries *Give, give.* The *Lord Ieſus* was *poore*, to ſanctifie poverty to us: ſo that now it is not a curſe. *Iob bleſt God* when all was gone, and kept his Religion in deſpite of Sathan, and had his wealth againe at the laſt: My deſire is to comfort you, let the Lord adde his bleſſing, without the which the ſtrongeſt arguments will not enter into the ſoule. Oh let *Gods conſolations* not bee ſtrange, *Iob* 15. 11. though mine be but weake: you have a God, and hee is a God of comfort: you have Miniſters, and they are Comforters; you have the Scriptures, they are written for our comfort. *Rom.* 15.4. The Spirit of God is The Comforter: I hope you have that

that Spirit, you have faith to fill you with *comfort*. *Rom.* 15. 13. You have a good Conſcience, that is a *Continuall feaſt*. Comfort your ſelfe in the Lord, let the worſt come that can come: 1 *Sam.* 30.6. Comfort your ſelfe in his Miniſters, they are bound to preach the Goſpell to the poore: get your ſpirit *poore*, then comfort doth belong to you: *Iſai.* 61. 1, 2, 3. Nouriſh your faith, poore men may be beleevers. *Iames* 2.5. Pray for *Gods Spirit* which hee hath promiſed. *Luke* 11.13. Your poverty ſhall be but ſhort, but your riches ſhall be eternall: Get Intereſt into *Chriſt*, then you cannot be miſerable: then God is yours, the uncreated good is yours, Grace is yours, and

and the world is yours, ſo far as 'tis good for you, and Heaven at laſt ſhall be yours. If you will keepe from fainting, then look on things not ſeene, looke to the glory hereafter, and learne to diſtinguiſh betweene *Eternity* and *Time*, *Grace* and *Riches*, the *Soule* and the *Body*. In the Lords Prayer wee pray but one petition for outward things, and 5 for ſpirituall things: What ſhal it advantage you to win the whole world, and loſe your owne ſoule? VVhat ſhall it diſadvantage you to loſe all the World, and to ſave your Soule? Bee not twice miſerable; *Dives* was rich on earth, but poore in hel, he was not worth a droppe of water. Though you bee poore on earth,

earth, labour to bee rich in faith, rich in Grace, learne patience and ſubmiſſion, give example to others to beare; inure your ſelfe by degrees: when the plaiſter hath done his worke, the Phyſitian takes it off againe: when this poverty hath done his worke, you ſhal be reſtored to riches on earth, or by it, be more fitted for heaven. There is afflictions and the uſe of them: pray for wiſedome, that the Lord with affliction will give you inſtruction. *Pſal.* 94. 14. And your poverty may turne to your humiliation here, and ſalvation hereafter. Now learne Gods wiſedome, providence, love, and care; role your ſelfe on him, he will not ſuffer the *Righteous to fall for ever*. If theſe lines doe turn

to

to your edification, let GOD have the praiſe, to whom it is due. I am but a weake inſtrument, yet one wiſhes you wel, and at this time reſt

A lover of the Poore, ſo as they be Godly.

Septem. 26. 1631.

H.C.

A Let-

A Letter concerning living to *GOD.*

LOving friend, I have by writing answer'd your desire, according to that ability which the Lord hath enabled me, *What it is to live to God*, that was your request to bee holpen in.

To answer you the more plaine, observe three things:

1. What it is to live.
2. What it is to live to God.
3. Why wee should live to God.

First,

First, *What it is to live?*

To live, is to have ſence and reaſon, to have the uſe of our faculties, and ſences, to bee in motion, to be active and ſtirring: life is in the Creator, or creatures. In the Creator, hee is life, he gives life; life flowes from him as from the Fountaine. In Creatures, life is either vegetative, as in trees, or ſenſitive, as in beaſts, or elſe rationall, as in men: mans life is either a life of nature, or a life of grace; of nature, al do ſo live, of grace, only the godly doe live that life, a life infuſed, a ſpirituall life, which is wrought by Gods ſpirit, and is converſant in Spirituall things.

Secondly, *What it is to live to God?*

To

To live to God, is to live onely to his use and service: To live to him, is opposed to living to others.

Before a man lives to God, he lives

1. To himselfe.
2. To the World.
3. To the Divell.

He lives to himselfe, to please himselfe, to satisfie himselfe, to advance himselfe. Hence it is, that a man *Beares fruit to himself. Hos.* 10.1. *And eats to himselfe. Zach.* 7.6. A man makes himselfe his center: hee builds for himselfe. *Dan.* 4. *Hee fasts and gives Almes* for himselfe, for his owne honour, *Matth.* 6.2.16. And if they prosper, they ascribe the praise to themselves. *Hab.* 1.16. They sacrifice to their Net, and

burne Incenſe to their Drag.

2. A man before hee lives to God, hee lives to the world: He followes the courſe of the World, as a ſervant his Lord, *Epheſ.* 2. 2. He hath amity with the World, *Iames* 4. 4. The corruptions of the world doe command him: hee preferres *Gaine before Godlineſſe, and pleaſures before God himſelfe.* 2. *Tim.* 3. 4.

3. He lives to the Divell, and will fulfill his luſts, *Ioh.* 8. 44. He is a ſubject to this *Prince of the Aire. Epheſ.* 2. 2. Nay, more than a ſubject, hee is a *Slave of Sathan, and a Captive.* 2. *Tim.* 2. 26.

To live to God, is to change the former life for a new life, by ſound converſion and regeneration, to dedicate and conſe-

conſecrate our ſelves to God, ſo living to him:

1. Intentionally. 2. Spiritually. 3. Sincerely. 4. Conſtantly.

1. Intentionally: It muſt be our intent and purpoſe to live to him: we are bought with a price, wee are not our owne, 1. *Cor.* 6. 20. Therefore we are to acknowledge our ſoveraign Lord; referre our ſelves, and all our endeavours to his glory: we ſhould ſtudy to doe his will, approve our ſelves to his Majeſty, this ſhould bee our intent. 1.

2. VVee muſt live to God ſpiritually: the life wee lived to our ſelves, to the world and Sathan, was but a ſpirituall death, *Epheſ.* 2. 1. *Matth.* 8. 22. *Luke* 15. 31. 1. *Timothy* 5. 6. 2.

But this is a life indeede, called a life of God, *Epheſ.* 4. 18. This ſpirituall life enableth them to performe ſpirituall actions: by vertue of this life they are converſant with *God*: they have their converſation in heaven, & differ from carnall men, as much as (they doe) from beaſts.

3. They live to God ſincerely: that is, they doe live to his uſe, and walke as in his preſence, and *bee upright*, *Gen.* 17. 1. *With a perfect heart*. *Eſai.* 38. 3. They know the Lord *Loves truth in the inward parts*. *Pſ.* 51. 6. Therfore they ſtrive to live to him ſincerely, who is their witneſſe and their Judge.

4. They live to him conſtantly: neither hereſie can prevaile with them, nor pleaſures, nor afflictions: they cleave to the

Lord,

Lord, or continue in the Lord, *Acts* 11.23. Nothing can extinguish this life once begun: they persevere to the end: they are faithfull to the death: they live to God till they come to dye in God, and then live with God eternally: they would not change their life now, for the sweetest life that any worldly man can possibly attaine unto: he that thus lives to God, lives a life of knowledge, which doth *Change him:* 2 *Cor.* 3.18. Hee lives a life of joy, and his *joy strengthens him, Nehem.* 8.10. Hee lives a life of hope, 1 *Pet.* 1.3. *Which hope purges him.* 1. *John* 3. 3. Hee lives a life of Grace, which is given him from the favour and grace of God, and makes him gracious and amiable be-

fore men : thus it is to live to *God*. Now the *Reasons* why we should live to God : 'tis 1. the most excellēt life : 2. the most honorable ; 3. and cōfortable.

Firſt, this life is most excellent, being the life of the most excellent persons, more excellent than his neighbour.

Prov. 12. 26. Psal. 16 3.

1. They excell others in number, they have a life of Nature, and a life of Grace : others have onely a life of Nature.

2. They excell others in Reason, for they have sanctified Reason to instruct them : Others have onely carnall Reason to corrupt them ; they excell in the Rationall life.

3. They excell others in the derivation of life ; they have it frō *Christ* their Head : others have only life from the first *Adam*.

They

They excell others in the duration of life: their life ends not with their breath, but is everlasting in glory, which was but begun in grace. The life of others ends in a double death, *temporal & eternal:* thus to live to *God* is the most excellēt life. 4.

Secondly, it is the most honourable life, honourable in the conveiance, honourable in the imployment, honorable in the reward of it.

In the conveyance, GOD workes it: *Ephes.* 2. 1. It's *God onely that quickens the dead,* by an honourable meanes: *Iohn* 5 25. It's *the voyce of the Sonne of God by which the dead live.* 1.

'Tis honourable in the imployment: There are two things bring honour; one to doe that is hard, the other to 2.

doe that is profitable: This life of Grace enables us to both: it enables us to doe ſpirituall actions which are hard; it makes us worke out our owne Salvation, and edifie our brethren, which are both profitable. And in this imployment it is honourable: By living to God, wee are his ſervants, ſo are honourable; wee are often admitted into his preſence, therefore are honourable; he beautifies us with his graces, and makes us amiable among men, ſuch honour have all his Saints.

Pſal. 149. 2.

3. Honourable in reward: can thoſe that live to *God* be without a plentifull recompence? It were Atheiſme to thinke ſo, and groſſe impiety to ſay ſo: they were Monſters that ſaid,

What

What profit is there in ſerving the Almighty? If they went to ſchoole to the Devill, he would make a Queſtion, *Doth* Job *ſerve God for nought?* I would rather admire it than doubt it. Oh *how great is that goodneſſe laid up for ſuch men, and done to ſuch men even here in this world!* the light of *God* ſhines on them, and the ſweetneſſe of their ſoules is knowne onely to themſelves. How are they rewarded with increaſe of eminent graces, inward peace, famous deliverances: oftentimes they have a double portion, excellent gifts, and the true, and right, and ſanctified uſe of thoſe gifts, not of mans merit, but of Gods favour: all this, and more than this *is done to them*

the King of Heaven will honour.

Thus wee ſee, to live to God, is the moſt honourable life.

3. To live to God is the moſt comfortable life: men without this life of Grace, have but the ſhadow of comfort: their comfort is but as the light of the Moone, inferiour at the beſt, and alwaies mutable: thoſe that live to God, are neare him, and the light of his coũtenance ſhines upon them: Hence 'tis, they have *more joy* than *Worldlings. Pſalm.* 4. 7. They know they doe live to God, and rejoyce in the ſence thereof; the Comforter dwels in them: *They are a habitation of God through the Spirit. Epheſ.* 2. 22. So that they rejoyce

joyce in the heart. 2. *Cor.* 5. 12. They have ſweete communion with God: this makes heaven joyfull, their actions are ſeedes of joy, ſo that they look backwards with comfort; this comfort leaves them not in *Tribulation*, *Rom.* 5. 3. Nor *in loſſe of goods*, *Heb.* 10. 34. Not in *Sharpe ſufferings*, *Acts* 5. 41. Nor in *Priſon*, *Acts* 26. 30. Their comforts have humble expreſſions, holy effects, differing from the preſumptuous flaſhes of Heretickes, and the beaſtly joyes of the prophane: the ſame ſpirit that makes them comfortable, makes them wiſe, and modeſt, and meeke, and loving, and amiable: they ſo live to God, that they have comfort in their life, they are the onely com-

for-

fortable men in the world, they have the beſt grounds of Comfort: In the *Conſolations* of GOD, they have a faire poſſeſſion, and a large reverſion.

October 14. 1631.

Yours, willing to edifie as I am able;

H. C.

A Letter

A LETTER of Gratulation for being *Reproved.*

Mris *R.*

I Received the laſt Letter by Mr. *R.* your Husband, with your Chriſtian reproofe: Wherein I perceive Gods goodneſſe unto me: he will not let mee goe on in ſin: what meanes, checks of conſcience within, and reproofes without, with letters both from friends and enemies? to bee a barre to ſtoppe mee in ſome courſe is not good: When *Peter* wiſt not what hee ſaid; a Cloud over-

over-ſhadowed him, and hindred his diſcourſe, *Matth.* 17. So, I writing undiſcreetely, your reproofes meete me, and gives me a ſtand. *Abigal* meets *David* in a ſinfull courſe, ſhe wiſhes him to take heede: Hee bleſſed God, and her both for it: How miſerable are they, when none will tell them their errors: God will not let me goe unreprooved: therefore with my heart I bleſſe his holy Name: and let the Lord croſſe me ſtill in ſin, and let me never proſper in evill, then ſhall my eſtate differ from them: He lets ſome go as *eaſts for the ſlaughter*, *Iob* 21. I take it as an evidence of Gods Love, this gives mee much, and forgives mee much, which is for my encouragmẽt,

ſo

ſo hee rebukes me, and checks mee for my Reformation and amendment: my reproovers, I looke not ſo much on them as thorough them: 'tis good to ſtand ſtill, looke backe, repent, and ſue for pardon in Chriſts blood for the ſins of my writing. Yet to take heed of diſcouragement, ſo as to give over; but to be more diſcreete, and to aime ſincerely at Gods glory, labouring for wiſer expreſſions: And if my Lines hereafter bee as a ſoft Still, ſmall ſtreame, being wholeſome, you ſhall be refreſht: then I doe not overflow the bankes. I purpoſe reformation, that you may be encouraged to reprove againe; 'tis my ſafeſt courſe to lay my hand to my mouth, and to do no more ſo:

ſo: to humble my ſelfe, and to make ſupplication to my Judge. Had you beene by me, and faſtned your reproofe more ſharpe, I could not have conteſted with you, but with *Elihu*, *Iob* 32. *Be afraid, and hold my peace*: You hurt mee not, but helpe me; you wound mee not, but cure me: your *Balme breaks not my head*, but affects my heart: ſmite againe, you ſhall be welcome; you are more than a friend in the fleſh, whom *I judge faithfull*; and your great love appeares, you wil not let me ſin: as in my preſence, you did remember me, whē I forgat my ſelfe; you are ſtill the ſame, bleſſed be *God*. I neede your watch, I thank God primarily, and you inſtrumentally, being ſorry I ſhould

ſhould exerciſe your wiſedome and griefe at one time, but my evill procures this good: I know a faithfull friend by proofe; A rayling *Shemei*, a faithfull *Nathan* will tell us our faults. What others have done in envy, you have done in love, to ſhew me my errors; and if they be ſeene ſo farre, what would bee ſeene if you were neare me, but moſt of all could man diſcerne within me? Now helpe mee with your prayers, you know what to pray for on my behalfe: I therefore challenge this, becauſe *I have a good conſcience*; deſiring in all things *to live honeſtly*, and both to doe good, and to doe well, reforming for matter and manner, wherein I have failed. Doubtleſſe *I am*

more fooliſh than any Man, and have not the Vnderſtanding of a Man in mee. I have not attained to the *Wiſedome* of the *Holy*, nor the *Vnderſtanding* of the *Prudent*; 'tis the property of fooles not to regard circumſtances: there is perſon, time, place, matter, manner, and end ſhould bee looked into in our actions. It's my wiſedome not to excuſe my ſelfe, as the foole in the *Grammar*: *I had not thought*: Or as the Learned ſay; *'Tis humane to erre*: Or as the Scripture ſaith, in many things we ſinne all. But rather I confeſſe freely, I have done fooliſhly for reflecting on my ſelfe, and conſidering all circumſtances, I perceive a curious envious eye may gather matter

matter to worke on. What is paſt cannot bee recalled, muſt be repented; for he that would behappy, muſt labour for penitency. The latter part of a Chriſtian, if hee wanteth the former, marke which is innocency. Hereafter I ſhall looke to both parts of wiſedome; Deliberation with determination, and then come to action, and let my expreſſions bee leſſe, yet ſtriving to keepe life in my affections with enlargement: and if I finde my heart will have vent, it ſhal not have ſide wayes, but mount upwards: Whom have I in heaven but thee; and there ſpend my thoughts with delight and reverence, ſo may I doe well, and deale ſafely: Yet notwithſtanding, looke to heare from

from me: For I am not diſcouraged, for hee that falls may riſe, and he that is reprooved may mend. Fiſher-men if they catch nothing, pull up their lines, mend their hookes and baites, and throw them in againe: If I tune better, my harmony may be ſweeter, and be both profitable & acceptable; being more moderate and adviſed, there is hope of him, *hates not to be reformed*: Doe me this favour, to prevent all ill from that is paſt, then ſhall you bee my encourager, and forewarner, and I ſhall ſtill account you my neceſſary friend. I know you expect to heare how it fares with Gods people: let me tell you, wee are here militant, warring with the Divell, with our corrupti-

ons

ons, with the World, conſiſting of perſecutors, Hereticks, prophane men: beyond the Sea is the noyſe of the Warrier, and *garments tumbling in blood*, *Iſai.* 9. at home the ſonnes of our Mother oppoſe us, the Plague impoveriſhes us, Conſumptions waſte us more than Plague: every Weeke Thirty or Forty dye of Conſumptions: Ever ſince before the Plague, Famine threatned us, Diviſions threaten us, our ſins threaten us, as the provoking and the procuring cauſe of all the reſt: yet for the moſt part wee are ſecure, like the old world, as the Drunkard on the *top of the Maſt*. *Prov.* 23. The Lord make us prudent to ſee the Plague, and hide our

ſelves,

ſelves, to watch and pray continually, that we may eſcape thoſe evils that are like to come on the world: that wee may bee moved with Reverence, to uſe the meanes to ſave our ſelves, and our houſes, that we may mourne for what we cannot reforme; and reforme our hearts, lives, and families: The Lord is terrible in his Judgements, and who can ſtand before him when he is angry? The wrath of man is terrible, what is then the wrath of God, the effects of Gods diſpleaſure? wee feele, and may juſtly expect worſe things: I beſeech you with my teares to pardon my errour, and you ſhall ſee the truth of my Repentance by my reformation: By his aſſiſtance who forgives

forgives all mine iniquities, and heales all mine infirmities; that makes me feele my inſufficiency, and ſee in him all ſufficiency, to him be honor and glory for ever. *Amen.*

¶ A Let-

A Letter concerning growth in *Grace*.

MY Christian Friend *I. M.* your Father willed me to write to you concerning growth in Grace: 'tis a sweet subject, had I a skilfull Pen, and an honest heart, I desire both from him that is the giver of every good gift, and I according to my measure received, shall communicate something to you whom I truly affect, because of that grace which

which appeares in you: my drift is.

1. To consider what grace is.

2. What 'tis to grow in Grace.

3. Why we should grow in Grace.

4. The hinderances of growth.

1. Grace is the favour & love of God towards us, called the *Good pleasure of his will*: Or 'tis the grace of God in us renewing us to his Image. *Noah he found Grace*: that is, found favour: and *Noah* had Grace in his heart, and expresst it in his life: Grace is either restraynning, or else renewing: restraynning is more common, renewing is more peculiar; the Grace I wish you, is the favour of

God: the Grace you and I must grow in, is the practice of piety; which the Apostle meanes, when he saith, *Grow in grace*, 2 *Pet.* 3. 18.

2. 2. To grow in Grace, is meant in the measure of Grace: as Children grow bigger in their limbes, so wee should grow in the degrees of Grace. *David* would kill all *Nabals* house, because he crost him, after that he so grew in grace, that hee could endure *Shemei* to raile on him. *Nicodemus* came to Jesus by night, at last hee went to bury Christ boldly: because he grew in grace.

Those which are fallen from worldly cares to humble fervent prayers, are growne in grace; those which are more setled in judgement than they were,

were, and do apprehend Gods love more to them, and performe duties more cheerefully than they did, and the Lords day is not so burthensome as it was, they mind heaven more, love good people more, aime at Gods glory more: are more patient and more meeke then formerly, these have growne.

Those which according to their capacity are much better than they were; according to the meanes they live under, have got more knowledge and good affections; according to their time, have come forward, and still goe on, striving to be better and better, these doe grow.

3. To give Reasons why we should grow in grace.

1. God requires it: 1 *Thes.* 4. 1. 2 *Pet.* 3. 18. but *grow in grace.*

2. God is honoured by our *growth: Herein is my Father glorified, that yee beare much fruit.* John 15. 8. Phil. 1. 11.

3. Hee gives his Word and Miniſters, and Sacraments to this end, that we ſhould *grow.*

4. Thoſe that *grow* not, will dye and periſh.

5. The truth of Grace appeares by *growth.*

6. A *growing Chriſtian* hath moſt comfort.

7 A *growing Chriſtian* wins others.

Reaſ. 1. God requires growth, ſhall he call for it, and we deny it? Can wee then proſper? The Winds and Seas obey him, ſhall we be Rebells? Let us

give

give an anſwer like the Echo: Lord, we will grow, doe thou bleſſe thy Word and Sacraments to us, purge us, cleanſe us, water us, manure us, make us capable of growth, and let us dayly grow in every grace, and never give over till our dying day: Lord make us every day better, and beſt of all at the laſt.

God is honoured by our growth: a Tree growes to beare fruite, and wee ſhould grow ſo as to bee filled with fruits. The Husbandman is honoured when his field and Orchard is fruitfull: Let God be honoured by our fruits of *Piety*, *Charity*, *Righteouſneſſe*, *Patience*, and *Obedience*, that men may ſay, It is a good God, and a good Goſpell that *Reaſ.* 2.

hath wrought on us: so *God* and his *Truth* shall have honour, and wee shall not live without *being desired.*

Reas. 3. God gives his Word, and Ministers, and Sacraments for this end, all our Preachers call for growth in grace: the earth that receives the rain, the Gardener expects the Hearbs and Plants should grow. Let not God say, *I have given them the great things of my Law, but they esteemed them as a vaine thing:* Let not the Preachers say, *We have laboured in vaine.* If we will be happy at our end, let God have his end, what he sends his Ordinances for: 'tis growth in Grace is his end.

4. 4. Those that grow not, will dye and perish: the Tree that growes not, must bee barren and

and fruitleſſe; the barren trees are for periſhing and burning. If we goe not forward, we goe backward; 'tis better to bee flouriſhing than periſhing: if wee take not paines to grow better, we muſt ſuffer paines for being worſer: labour to grow toward ripeneſſe, that yee may not grow to rottenneſſe.

5. The truth of Grace appeares by growth: Grace may be little, but it will not alwayes be little. Thoſe that are of Gods planting, are flouriſhing in their age: It was begun in Hypocriſie that ends in Apoſtacy: A ſound yong Convert proves an old Diſciple. O let it not be ſaid, *Yee did runne well*, you had good affections, you were once zealous: let 5.

your ſoundneſſe appeare by your growth and perſeverance.

6. A growing Chriſtian hath moſt comfort: There is joy in knowledge, the more knowledge, the more comfort: *Let him that glorieth glory in this, that he knoweth me.* Jer. 9. 23. *There is joy in beleeving.* *Rom.* 15. 13. The more *faith*, the more *joy*: there is joy in *love*: *Phil.* 2. 1. the more *love*, the more *comfort*: the growing Chriſtian gets the ſtrongeſt evidences of Gods favour, of Gods Spirit working in him: His acts of growth and fruites of obedience, are ſeeds of joy, and the ground-worke of conſolation.

7. The growing Chriſtian winnes others: thoſe which decline,

decline doe make as if there were not that power in Gods ordinances, that ſweetneſſe in the promiſes as was expected: as if a godly life had not the contentments, nor Gods rewards were ſo ſure, nor his waies ſo happy as men take them to bee, and therefore they give over: but he that growes better and better, and holds on: notwithſtanding, oppoſing Hereſies, Schiſms, reproaches, and pleaſant baites, and ſweet allurements; hee proclaimes vanity in the Creature, ſatisfaction in God, power in his word, amiableneſſe in grace; hee brings credit on Gods family, honour to the truth: others ſee ſomething in him which is ſupernaturall, they wiſh to be like him, they

are almost; yea, sometimes altogether perswaded to become professors, they are drawne to taste of GODS goodnesse, to waite at the Gates of VVisedome, to reade the Bible, to pray, to make Conscience of their wayes by the constant example of the holy, humble, diligent, conscionable, growing Christian.

Fourthly, the hinderances of growth.

1. 1. No Preaching hinders growth: take the fattest Childe away from the dug, he will decline and pine away, unlesse GOD supernaturally preserve it: Take the ablest Christian from

from the meanes, he will not come forward. Thoſe that follow not the *ſteppes of the Flocke to the Tents of the Shepheards*, which are not in *greene Paſtures*, nor refreſht with the *Waters* of the *Sanctuarie*, but live as on the *Mountaines of Gilboa*, where is neither Dew nor Raine, how can theſe grow?

2. Cold and careleſſe preaching hinders growth of Chriſtians: and thoſe under an unprofitable Miniſtrie, are as the Vines in a cold Countrey, which grow not to beare Fruit at all, or elſe 'tis weake fruit: Yee drinke not the Wine of the Grapes. 2.

3. Cõming to heare with bad ends, 3.

ends, hinders growth; when the end of hearing is to know, not to grow, how to diſcourſe, not how to practiſe; to heare Sermons for ſpeculation, not for converſation; or to heare to catch at the Miniſter; or to cenſure and cavill at that which was delivered: theſe grow not.

4. 4. An unpraying Chriſtian is not growing: neglect of prayer hinders growth: when prayer is neglected before wee heare, and after wee heare, how can wee grow? Prayer workes in the word, and makes it ſoake to the rootes of our hearts: we ſhould turne precepts and promiſes into prayer. Prayer and Meditation is our digeſtion: we goe to the word, as to the Market for provi-

proviſion: when wee come home, by Prayer wee eate it, and make uſe of it: thouſands heare, and heare, yet grow not for want of prayer; much hearing makes us learned, much prayer makes us gratious and heavenly minded, and growing in grace.

5. Worldlines hinders growth, when the heart is ſo glued to the Creature, and all the thoughts are about getting neceſſaries and ſuperfluities: the many ſuckers hinder the growth of a tree, and the many worldly occaſions doe hinder growth in *Grace*; when the affections are won and wedded to the World, theſe thorny cares, & voluptuous thoughts choake all good, and hinder growth. 5.

6. Evill

6. 6. Evil ſociety hinders *growth*: when wee make choyſe of groſſe evill ones to be the men of our counſaile and delight; theſe coole zeale, and hinder duties, and draw from the meanes of growth, and make us like them.

7. 7. Pride hinders *growth*, the raine fals from the mountains, and makes the vallyes fruitfull: when men grow high-conceited, and grow in Pride, the God of grace leaves them: then they decline and decay: the humble heart he ſoakes in the word, when the proud ſlights it, and accounts preaching fooliſhneſſe: the proud man thinkes Gods waies too ſtrict, his people too preciſe: hee hath a more compendious way in his imagination; hee

grows

growes in policy, in worldly greatneſſe, in ſtomacke againſt the preacher, but grows not in Grace.

8. Errour of our owne eſtate hinders *growth* in grace, to thinke we are all wel enough, are Rich, and want nothing, to thinke all before us are too preciſe, all behinde us are too prophane: who labours for that he feeles not the want of? 'Tis better to under-valew our ſelves, than over-valew our ſelves. The true inſight into our owne eſtates, the ſence of our wants cauſes ſtriving and preſſing forward, this inward blindneſſe hinders growth. 8.

Thus with my deſire for your ſpirituall thriving, and growing, I conclude:

The

The Lord make your ſoule proſper daily, and further you in all goodneſſe, and give you the ſence of his favour, the graces and comforts of his people, and your portion with them here and hereafter.

July 22. 1630.

Yours, in all Chriſtian love and ſervice,

H. C.

A Letter

A Letter contayning godly Instruction.

MY true Christian Friend, Mis. *G.* I received your Letter from Mr. *G.* and out of it I desire to frame my Letter againe to you: You say, you opened my Letter, and your heart did not faint when you saw the largelesse: the truth is, I am more troubled to write short than large to you, because you so well relish the things of God, which is the Subject

Subject of what I doe write: For to my Friends, that doe not ſavour the things of *God* I write not at all, or exceeding briefly: yet to you I more deſire goodneſſe than largeneſſe; but if God give both, I deſire he may have the glory, you comfort and edification, and I your prayers, which ſhall bee to mee more than your Pearles and Jewels, or all the treaſures of your houſe. And becauſe I am perſwaded of you, among others, you lifting up pure hands to God, remember me among thoſe that deſire to feare the Lord: I ſhal endeavour my ſelfe to anſwer your expectation in any thing lies in the ſcantling of my power: and in this I will rather breake my ſleepe, let goe

ſome

ſome gaine, ſhake off diſcouragements, and converſe with you, according to your deſire. You bleſſe God for my acquaintance by Letters, and for a roome in my heart: For the roome in my heart, I confeſſe, it were ill with me if I did not affect you, and ſuch as be like you; that beare Gods Image in an eſpeciall manner: To looke on you and your Graces with envy and malice, I ſhould bee like the Devill in Hell, and his inſtruments on earth: But to looke on you with joy, and deſire of your increaſe, being willing to be neglected, deſpiſed, and contemned, that Gods people may proſper, to eſteeme of them in heart, to ſubmit to them, to love them, ſtand

for

for them, pray for them, humble my ſelfe for them, uſing my wit, ſtrength, and wealth for them, encouraging them, bemoning them, comforting them, ſtriving to edifie them: to doe this ſincerely, (in Gods ſight) to doe it more, it will be ſuch an evidence in my ſoule when I goe to prayer, when I come to ſuffer, when I ſhall heare of feares, terrors, and troubles, when I ſhall lie on my death-bed, when I ſhall be ſet on the Rack, and put in the Furnace to be tryed: I ſay, it will evidence me Gold, not droſſe; wheate, not chaffe; a beleever, not an Hypocrite; of all evidences of faith, and ſaving Grace, I may ſay as *David*, of the Sword of *Goliah*, *None like*

like to that : I would I could conforme more to the great Commandement of love, to love God for his owne ſake, my enemies for his commands ſake, his children for his Image ſake: you have a roome in my heart, in my minde, and memory, and prayers, and devotions : and the Lord doe you good according to my poore deſires. You deſire ſociety with the godly, and the publique meanes, fleſh and blood wrought not theſe deſires : you prize that you want, and it were well if we could bee thankfull for that wee enjoy : Your hungring and thirſting makes you preſently bleſſed, and your longing makes you like the Sweet Singer of *Iſrael*, whoſe ſoule

ſoule fainted for *Gods* Courts: How can I but affoord you a roome in my heart, when *God* hath ſo taken up, not a roome onely, but the poſſeſſion of your heart: ſo that you deſire communion with him; with his Ordinances and people. In your Letter you deſire ſociety with ſound hearted Chriſtians; truely unleſſe they be ſo, their abſence is better than their ſociety: I take a ſound one to be a whole one; for our Engliſh phraſe is (*whole and ſound*) they are Copulatives, I know nothing broken, and ſound; that is externall, yet internall: I know there may be a broken ſound heart, but a whole Chriſtian is not almoſt a Chriſtian, but wholly a Chriſtian: when a man hath wholly

wholly given himſelfe to *God*, and godlineſſe. A ſound Chriſtian is of a ſound mind, 2 *Tim.* 1. 7. and of a ſound language; contrary to rottenneſſe, and ſound in practice, contrary to Hypocriſie; of a ſound healthy ſoule, contrary to ſickneſſe. Sound limbes need no crouches o ſiniſter meanes to goe by: a ſound ſtomacke needs no ſtore of ſawces to make wholeſome meate goe downe. A ſound heart is the life of the body, and a ſound Chriſtian the life of good ſociety.

On our *Exchange* in *London* men deſire a ſound man for ſecurity of Money, and on the water we deſire a ſound Boat; if wee ride, wee deſire a ſound Horſe; if we fight, we deſire a ſound

a ſound ſword, we deſire a ſound diſh or cup, a ſound ſervant to waite on us, a ſound Eye to ſee by, a ſound hand to worke with; I commend your choyce, who would converſe with a ſound hearted Chriſtian, you would have him ſound at heart: ſo wee deſire trees ſound at the roote, or fruit ſound at the core, and a Chriſtian ſound at the heart: for the heart is the beginning of actions, the firſt mover, out of it comes good or evill: ſurely, a ſound heart is an humbled heart, a broken heart, a beleeving heart, an upright heart: it lookes to all Gods Lawes, it allowes no wickedneſſe, it flies ſiniſter ends: in the good is done, 'tis a reſolved heart given to God: ſuch a heart the Lord

Lord give to you and me; ſuch if we meete with abroade, 'tis certaine, there's ſome good to be done: by having of ſuch a heart in ſome true meaſure, though it bee ſmall, wee ſhall not miſſe of Heaven hereafter: by having ſuch a heart in great meaſure, we ſhall have a little heaven on earth. *Bleſſed are the people are in ſuch a caſe.* Bleſſed are the people that have ſuch a heart, they ſhal not live without *being deſired*, nor dye without being bewailed: From ſuch hearts will proceed ſuch words, ſuch actions, that men will bleſſe that God, and that Goſpell, that hath ſo wrought upon them: you teach me what I ſhould doe, what I ſhould be: I deſire ſuch ſociety, to be ſo ſincere, I ſhall

be happy in my desiring, and double happy in my being fit for them, and so much resembling them.

In your Letter, you call Christian society, sweete society; how is it sweete to you, and so disrelished in the world? to some, they are no more savoury than the white of an Egge: to some, they are the troublers of the world in their esteeme: If one godly man or woman be in the roome, they cannot be merry till they be gon; are they sweete to you? surely you thinke they have sweete words, and sweet prayers, and sweete dispositions, and surely sweete and wholesome here meetes together: You are a Gentle-woman, and Gentlewomen with us, have

sweet

ſweete Balls, ſweete Gloves, ſweete Waters, ſweete perfumes, and eate ſweete meats; I wiſh you all, and to all, ſweet ſociety, and I could wiſh, that good Chriſtians would prove ſweete Chriſtians, that as thoſe which handle and trade in ſweete things, their hands and garments have a ſweet ſavour: Oh that our words and actions were ſo ſweetned with humility, modeſty, ſobriety, ſimplicity, and holineſſe, that we alwaies might leave a ſcent of ſome good behinde us. Some things are ſweet by nature, and ſome made ſweete by Art: ſurely by nature wee have an unſavory ſmell: being putrified with the leaven of the old *Adam*; our ſweetneſſe is from the anoynted

one, from whom the perfume descends; as the *Costly oyntment from the head of Aaron, to the skirts of his Garment*: Some things are kept sweete by stirring, and some things smel more sweet by rubbing, pounding, or bruising: 'tis so with Christians. I must passe from sweetnesse, that belongs to the taste or smell: There is in your Letter, a sound of *Aarons Bells*; I must looke how they tinckle; I have more secrets yet to bee delighted: you meane not litterally, but mystically: you account preachers as *Aaron*, their sound of Bells, their preaching the *Language of Canaan*, makes women eloquent, and all sorts *Wise*: Words of Wisedome are as *Apples of Gold*: you never

never long for our old *Exchange* or *Britans* Burse: yet there wee have fine *Barthol-mew* fairings, and things which please many of our Gentlewomen more than *Arons* Bells. *With* Mary *you have chosen the better part, which shall never be taken from you. Wisedome is iustified of her Children*; and I dare not but iustifie your *wisedome*: you have beene a Student in *Wisdomes* Schoole, and have learned to deliberate, and to determine: You shall chuse stuffe for my waring, for you will chuse them are durable: If our Citty be a But, you have aimed at the white in the Marke; if you chuse againe, chuse the same, for there is not a second choice like that amongst us.

You consider what the Word will doe, both beget and increase Grace: *You heare heere taught of God*: for *The Word beget us to God*, *Iames* 1. 18. and nourishes us being *begotten, and borne againe*: 2 *Pet.* 2. 2. To have a being and a growth we desire: for our children to have a stocke, and a thriving, we strive for: In regard of our estates, to be converted and edified, wee desire for our soules: Hee that can worke without materials, and doe all without meanes, yet ties us to meanes, you would have end with meanes: The Lord bring the meanes to you, or you to the meanes in his due time, 'tis pitty you should be sundred: Yet you have the benefit of *Anions* Bells, and

Pome-

Pomegranats: Hee typified *Chriſt*, whoſe ſound and ſavour by his Doctrine and Mediation is acceptable, and pleaſing to God, and wee are accepted through him. *Epheſ.* 1. 6.

You next complaine of your ſelfe: you have the *Symptomes* of a true Chriſtian: To prize *Gods* ordinances, and grieve for your owne infirmities. At the end of your Letter you complaine of 3 infirmities of body: but you complaine of foure infirmities of the Soule: Barrenneſſe, drowſineſſe, dulneſſe, deadneſſe; theſe are 4. wheeles which goe heavily: Barrenneſſe of the ground is holpen by the Plough, and freſh ſoile, and the raine, and the Sunne: So it is with the

Remedies againſt barrenneſſe.

ſoule: let it be ploughed with the Law; examine the heart particularly by every Commandement, lay your life to the Rule: looke what it commands, and what you have done; what you have deſerved: examine your ends you aime at, digge deep into your hear, bee more throughly acquainted with your ſelfe, deſire to bee diſcovered more, and plough up your hearts, then fal afreſh to confeſſe your ſins, with their circumſtances, Read, Pray, Confer, bemoane your eſtate, wiſh, long, reprove your ſelf, queſtion with your ſelfe. Is there not a God? Is not he my Father? Is there not a Providence? do I not beleeve it? Are there not promiſes for me, a *Chriſt* for me, protection

tection of Angels to ring a refuge for me: I will not exclude my selfe, I will use the best means to save my owne soule: I doe not know with how weake meanes God will doe my soule good: he expects of me according to that I have, hee is wise, good, gratious, merciful. I will cast my selfe on him, to remoove my barrennesse, and to make me fruitfull. Let the Raine of thy heavenly grace fall on my soule, and the Sun-shine of thy favour cause me to fructifie, that I may honour thee by *bearing much fruit*, John 15. 8. And be *filled with fruits of righteousnesse*. Phil. 1. 11. To thy glory and praise, which art the author and finisher of all Grace.

Drowsinesse is cured by

Remedies against drowsines

avoyding the causes, and using the remedies: the cause of drowsinesse, is either want of stirring, or want of feare, or too much drinke: The remedy is stirring, feare, sobriety: First, when we stir, we sleepe not, for when wee sit still wee soonest sleepe, and when we lye along on our beddes, our action prevents drowsinesse, *Psa.* 119.31. *Since then Lord I forced my selfe.* You must sing to keepe you awake: the kingdome of Heaven suffers violence; nothing is easie and excellent: You are a Gentlewoman, awake, awake: You are a fighting souldier, you take Presse-Money; with us men at your Baptisme: O doe not offer a *Sacrifice to the Lord, of that which cost you nothing.*

Gird

Gird up the Loyns of your mind, beſtir your ſelfe: once the cry was, for the Lord, for *Gedeon*, and they fought like Lions: 'tis for the Lord, and for your ſalvation: beſtir you, and renew your ſtrength, and condemne your drowſineſſe. Secondly, feare prevents drowſineſſe; were I aſleep whilſt I writ this Letter, and one came crying, *Fire, Fire*; or *Treaſon, Treaſon, Arme, Arme on paine of death*: Or to heare our dread ſoveraignes onely ſon were ſlaine, it would ſtartle mee, and make mee beſtir me, to quench the fire, to defend my King, to bewaile my Princes death. So if Conſcience would cry, there is a Hell, a worme, utter darknes for ſuch as ſerve not God, with all their might: thy ſinnes

are

are Treaſon againſt the great GOD: the onely ſonne of God bled and dyed for thy ſinnes; and wilt thou ſleepily confeſſe them, and drowſily bewaile them? there is death, there is judgement, there is wrath to come: O awake, feare, tremble, that thou maiſt eſcape in the day of vengeance: Cry mightily with *Nineve*, bow lowly with *Iaakob*, to *Eſau*: bring preſents with *Abigal*: Crying, bowing, offering Preſents will awake, when al is done in feare, *Pſalm.2.11. Serve the Lord in feare*, not in drowſineſſe. Thirdly, ſobriety wakes longeſt, the Drunkard is aſleepe by noone: the ſober uſe of the Creatures here below, makes the humour not ſo ſoon to fal downe,

downe, and necessitate a drowsinesse: *Bee sober and watch*, take heede of being drunke with Pride, drunk with passions, drunke with pleasure; *Watch and pray, bee sober and watch.*

Dulnesse is taken from instruments, with an edge, or with a poynt, wee say a knife hath a dull edge, a Needle a dull poynt: so hath a Bodkin, a pike, or goad: this dulnesse comes to the Knife by continuall usage, or turning the edge; or to poynted things by breaking: Now the Remedy is, by grinding or whetting, the grind-stone is afflictions, and you know that some of the mettall is ground away, to fetch an edge and a poynt againe: Even so afflictions

Remedies against dulnesse.

ctions doe weare off ſome of our ſtrength by ſickneſſe, or take ſome of our children by death, or ſome of our goods, or ſome of our reputation; we muſt be loſers before we muſt be gainers: ſomething muſt be taken from us before wee can attaine to an edge, and recover from our dulneſſe: Againe, whetting is another meanes to ſet an edge on a knife, or point of a Needle: and there be two things accompany the ſetting of an edge, that is, cleanneſſe and heat: for if you whet your knife, you fetch off the ſoiling, and procure a heate: So by your conſtant acts of Prayer, Reading, and Meditation, and conference you remoove dulneſſe, and are made more zealous, and more

purified. Leave off therefore complaining, and fall to the acts of Obedience: Faith hath a direct act to justifie you, and a reflect act to quicken you: Faith goes to *Christ*, doth his errand, and returnes to you, and brings you *peace*, and stirs you up to the obedience of *Faith*, the operations of *Faith*. Stirre up your *hope*, and *hope* will stirre up you, and make you *purge your selfe*. 1 *Iohn* 3. 3. *Girde up the loynes of your minde*: stirre up the Graces of God, chide your dull soule, as you would doe a dull servant; you would quicken them if Guests were cōming; quicken your selfe: there is *Christ* and his Spirit, his promises, his Graces, his comforts are comming to take up

rooms

roomes in your heart, and to dwell with you.

Your last spirituall malady is *deadnesse*.

Remedies against deadnesse.

Some have dead lookes, some have dead hearers, some have dead trading, and some their workes are dead workes: some be dead in sinne, some be dead to sinne, onely *Christ* dyed for sinne, and we should not be dead in his service. This deadnesse is contrary to liveliness, and vigor, and activeness. Deadnesse hath with it coldnesse, stiffnesse, lumpishnesse: the Remedy is heate, pliablenesse, and vivacity: The Soule quickens a dead body, and *Gods* Spirit quickens a dead soule. Pray for the Spirit to quicken you, he is a live-making Spirit: you be

not

not dead, but dull; for your deadneſſe is but a dulneſſe: you could not ſpeake at all were you dead, nor move at all, were not ſome life. *I ſleepe* (ſaith the Spouſe) *but my heart waketh:* And as a poſt-ſcript to Drouſineſſe which was touched before, take 3. meanes to awake you: Firſt, *Light*: Secondly, *Noiſe*: Thirdly, *Pinching*.

1. The *Light* is in your *Bible*, and ſparkling in your *Conſcience*.

2. The *Noiſe* of Judgements are in the World.

3. You are *pincht* with Cough, Ague, and bleeding, let all awaken you, and then deadneſſe will flye away to a land not inhabited.

You ſpeake of foure Diſeaſes

ſes of the ſoule, and but three of the Body: you ſearch well; when your ſpirituall maladies are diſcovered, more in *number* and *weight* than bodily infirmities, a triplicity of Diſeaſes: even the bleſſed *Trinity* comfort, ſtrengthen, ſupport you, and recover you. A ſicke man or woman is (for all the world, as we ſay) like the Regenerate: A found man eates, and walkes, and workes; the ſicke man can doe neither; but recovering, he eates weakly, and walkes weakely: So doe the regenerate with much infirmity; they walke, and worke, but not as ſtrong *Adam* in Paradiſe, nor as the Angels in Heaven, yet farre beyond the wicked on earth.

Your Diſeaſes of body make

make me minde the diſeaſes of my ſoule: a Cough ſtraines us, an Ague ſhakes us, bleeding weakens us, when there comes a ſuggeſtion within, and an object without. If God leaves me, I am as unable not to ſin, as you be unable not to cough: when troubles and croſſes come, and God gives not patience and courage, then I ſhake, if Juſtice comes, and Mercy prevailes not for me, I muſt ſuffer, and bleed. I am ſorry for my ſelfe in regard of the danger of ſin and puniſhmẽt: I am ſorry for you, in regard of paine and weakeneſſe: the Lord bee good unto our bodies, and ſave our ſoules, and deſtroy our ſins, and heale our infirmities. I have read in *Pſal.* 34. 19. *Many are the troubles*

troubles of the Righteous: but at the end of the Verse I read, *Not any are the troubles of the Righteous*; for the Lord comes as a deliverer, and frees them out of them all. To this great deliverer I leave you, who is mighty to save, and conclude an Echo of your owne words. I wish you as much true comfort, contentment, and happinesse in every thing, as to my owne soule: so ever resolve to be

Yours in all true Christian affections, duty, and service,

London, 6. of *July*, 1633.

A Letter

A Letter consolatory, against the *feare of Death.*

MY kinde and Christian Friend, Mr. *G.* I received two of your Letters lately, and one from Mrs. *R.* all doe declare your weakenesse, which calls for your Patience. In Patience are 3 things.

1. A disposition to suffer and endure.
2. The suffering it selfe.
3. The continuance, called Long suffering.

The

The lastingnesse of your disease calls for the duration of your Patience, which is, long-suffering: which vertue as you have it wrought by Gods Spirit, and taught by the Word: so your experience tells you, better than I am able, both what it is, and the use of it: the knowledge of every Christian vertue in the Child of *God*, is more cleere than it is in others, and ever with desire of increase: The Lord adde to your patience, that it may end in long suffering, and your long suffering end in glory: We cry, *How long Lord?* thinking our troubles long: God gives them termes of brevity, *Heavinesse for a night, an houre of temtation; for a moment I hid my face: light and momentary afflictions,*

afflictions, cõpared to a ſtorm, which rather waſhes than wounds; as knowledge in the Divine: love in the marryed; ſo patiẽce in the afflicted, long patience in the long afflicted is as the pretious ſtone in the Ring: as *Saul* among the people was taller than the reſt; ſo now let patience bee as him that excelleth, as your beloved *Benjamin*: When you come to Prayer, or take Phyſicke, come with patience, take all with patience: You looke on your diſeaſe or medicines; God and man lookes on your patience: as in injuries, we are not ſimply to looke on them, but on our ſelves how we bear them: Tell faith and patience, the journey may proove ſhort, for there is a Cough, al well as an

an Ague, and that may bee diſpatcht by two diſeaſes, which one would but linger about.

If you do fore-runne us, and meete with the King of feares before us, you ſhall have the fruition of that we have but in expectation: you ſhall but change your faith to viſion, and leave us ſinfull ones, to go to them that are perfect ones: Death will catch at you, but you will doe as *Ioſeph* did, *Hee left his cloak, and did flie away*: So you will leave your body and flye away: You wept as ſoone as you were borne into the world, you may ſmile now you be warned to goe out of the world: when you think of death, you thinke of a certainty; when you think of life, you

you thinke of an uncertainty: Thoſe you leave behinde ſhal come to the ſame condition: We may all ſay as *Iob*, *Surely thou wilt bring me to the grave, the houſe of all the living*: but all ſhall not have ſuch a gracious warning, by a lingring weakneſſe as you have. I have told you of death a ſad tale, but ſad tales are better than fooliſh jeſts. I will tell you of life: 'Tis an eaſie thing with God, to ſay to you, bee ſtrong, recover, revive, to rebuke your Cough and Ague, as once Chriſt did the Windes and Seas: He that made you, can recover you, *For hee turneth man to deſtruction*: Againe he ſaith, *Returne ye ſons of Adam*: Hee wounds, he heales, he kills, he revives, he is an ab-

ſolute Lord: If he hath more worke for you to doe, then you ſhall recover your ſeiſe, & bee revived from them that goe downe to the Pit: you ſhall live and praiſe him, live and keepe his word, you ſhall further ſee his goodneſſe in the Land of the living: If not, yet I ſhall tell you of another life: ye are betweene two lives, a temporall by a recovery, or an eternall by a diſſolution. That life that is to come, is a life worth the deſiring, it hath all with it that makes happy, being a freedome from all that may annoy us, and the having of all may ſatisfie us.

Gentlemen thinke with themſelves, they were not borne to miſery, and the Re-

gene-

generate may well conclude, they be not new borne to misery, but to vertue and glory: you are to live here by a happy recovery, or in Heaven in happineſſe and glory: howſoever you are Gods by reſolution and indeavour: to reſolve your ſelfe more throughly for God, take theſe 8. Conſiderations.

1. Conſider the heart will not eaſily be reſolved to part with all groſſe ſins in the act, & all infirmities in the allowance: you muſt bring it before God, and ſay, *Lord, here is a heart as yet unreſolved: Lord, take it, perſwade it, worke mightily on it, that it may be thine by reſolution: for thy glory and ſervice reſolved to live longer, if thou wilt have me;*

resolved to leave this World, when, where, and by what meanes thou appointest.

2. Looke in the blessed word of God to come to a resolution: *David* staggered, and questioned the wayes of God, and almost censured the *Generation of Gods children, till he went into the Sanctuary. Psalm.* 73. Oh looke more into the Scripture, to learne God and his wayes; to learne your misery and remedy, your tryals, and the conclusion: Then you will resolve, 'tis good to draw neare to God: Doubtlesse there is fruite for the Righteous. I resolve living and dying, to commend holinesse, grace, and Religion, and wholly resigne my selfe to God.

3. Consider what mind you will

will be at when death drawes neere, then what will your Iudgement be, how will you eſteeme and value all creatures when you are entring your eternity: What then will you ſay to your Husband, and Houſhold, and friends: then you will wiſh them all to make a ſurrender of themſelves to God: you will not repent of beſtowing your ſelfe, your indeavours for God: then come *Lord Ieſus*, you will caſt your ſelfe in the Ocean of his mercy reſolutely.

4. God is reſolved to puniſh them that goe on in ſinne. *Levit.* 26. *Luke* 13. 8. *Hee is* Jehovah, *and changes not*: therefore let us be reſolute, to defie ſinne, to watch againſt it, to have *warre with Amalek* for e-

ver, and forſaking it, to flye to God, who is reſolved to receive the *penitent. Ezek.* 18.

5. The devil and wicked men are reſolved, Sathan is reſolved to *devoure.* 1 *Pet.* 5. Wicked men are reſolved as *Eſau* was, *to kill Iacob.* And *Iohn* 8. 44. *They will doe the luſts of the Devill: Their tongues are their owne, they will ſpeake. Pſa.* 12.4. Shall not wee be reſolved as *David?* Pſal. 17.4. *My mouth ſhall not offend:* And *Pſal.* 119. *I have ſworne, and will performe it, to keepe thy righteous Iudgements.* And St. *Paul* ſaith, *I am ready to dye for the name of* Jeſus.

6. Conſider the reward: Soldiers for ſpoile are reſolved, worldly men for gaine are reſolved: the Merchant goes reſolved,

ſolved, though at Sea there be Pirats, Rocks, and ſtormes: The Husbandman endures all weathers, ſpares no paines: men runne and goe, fight, and warre, plead, ſue, and ſtruggle, and doe any hard taske with courage and reſolution, being perſwaded of a reward.

7. Conſider life is ſhort, and uncertaine; wee have a great taske, and a little time: Reſolution makes us couragious, daunts our enemies, makes us acceptable. I confeſſe, I was very indiſpoſed when I began this Letter, and began heavily; but Reſolution, it brought me to action, and action at laſt brings ſome kind of delight.

8. Your condition calls aloud to you, to bethinke your ſelfe:

what doth God expect now? He rebukes and chastens, hee calls for your zeale, and amendment. *Revel.* 3. Resolve for both.

Your zeale is as Varnish to the colours: you must learne to be sicke of Love, as well as sicke in body; to burne in anger against sinne, that must be your burning fit; to pante in desires, to winde up the affections higher. When the Flood came downe, the Arke went up: The best of Gods people come short of that *God* is worthy of. *Paul forgat that behinde, and indeavoured himselfe to that before.* Cant. 8. *Set me as a Seale, love is strong as death, &c.* There are burning coales will give light, heate, and consume things combustible

buſtible, many waters cannot quench it: not Ague, nor Cough, nor bleeding, nor inward diſtempers, nor outward provocations; it will not be bribed with all the ſubſtance of a mans houſe: Zeale is inſatiable, and aſpiring; the objects of it are infinite. God the moſt excellent good; ſinne the moſt infinite evill, worſe than Sathan: were it not for ſinne he were a good Angell: I want affections, deſires; I am benumbed; deſires ſhould be fervent, our mindes raviſht with zeale, our thoughts ſhould be raptures, we ſhould flye up to heaven in a fiery Chariot, this is not ſo, but God is worthy of it.

Oh, the coldneſſe of my ſoule, I am as green Wood,

I dye and go out, without continuall ſtirring and blowing: I am as a fire that hath a Kettle of Water dropping on it.

The Holy Saints of God have come ſhort of zeale: The *Galathians* would *put out their eyes for Paul*, yet were carryed away with falſe teachers: *Peter* could in zeale dye, but after denyed his Maſter: zeale hath moſt diſcouragement: if a man be merciful, meek, prudēt, & courteous, all like it; but to be zealous, they cry, fire, fire, and call for helpe, theſe bee they that trouble the World: Remember God was zealous for us, and we are his ſworne Servants; in other things we will have no mediocrity: A man is never rich enough, learned enough. Conſider the little

little zeale in the World, heavenly graces ſhould bee in us, and abound, then there muſt be ſome zeale, be ye conſtant, unmoveable, goe on, grow, increaſe, and multiply: *Your labour is not in vaine.* 1. *Cor.* 15. laſt *v.* I am not mad all this while, *But ſpeake the words of truth and ſoberneſſe:* Acknowledging there muſt be knowledge and diſcretion to guide zeale: the ſame fire that gives heat, alſo gives light. Alſo our zeale muſt have humility, that it be not pride and paſſion in ſtead of zeale: Alſo compaſſion muſt be mixed with zeale. *Ionah* was zealous, but not compaſſionate, God reproves him, and rectifies him: wee muſt beginne with our owne ſins, then deale with others, and

and the greateſt ſinne muſt have the greateſt zeale againſt it, and the weightieſt duty the moſt zeale for it; take heed of fancies, ſpeculations, *fooliſh queſtions*, needleſſe controverſies: 'tis heart worke, not brain worke, that is zeales beſt imployment.

If you would amend, as well as grow more zealous:

1. Labour for a greater meaſure of holineſſe.

2. Bee more informed concerning Gods providence.

3. Woo your affections from the world for God.

4. Bee more low in your owne eyes.

5. Lift up your heart more to heaven, ſtrive more in Ejaculations.

6. Make

6. Make it your maine worke to please God.

7. Bee perswaded more throughly of Gods presence. *Israel* groaned themselves out of *Egypt*; doe you groane your selfe out of your affliction, I will helpe you more than I have done, and let my recompence be your desires for me, that I may partake of Gods preventing, forgiving, renewing, quickning, comforting, establishing mercies: his preventing mercies will keepe me from sinne, his forgiving mercies will pardon mee; his renewing mercies change me; his quickning mercies enliven & encourage me; his comforting mercyes make me strong for action, his establishing mercies keepe me from revolting,

I dye and go out, without continuall stirring and blowing: I am as a fire that hath a Kettle of Water dropping on it.

The Holy Saints of God have come short of zeale: The *Galathians* would *put out their eyes for Paul*, yet were carryed away with false teachers: *Peter* could in zeale dye, but after denyed his Master: zeale hath most discouragement: if a man be merciful, meek, prudēt, & courteous, all like it; but to be zealous, they cry, fire, fire, and call for helpe, these bee they that trouble the World: Remember God was zealous for us, and we are his sworne Servants; in other things we will have no mediocrity: A man is never rich enough, learned enough. Consider the little

little zeale in the World, heavenly graces ſhould bee in us, and abound, then there muſt be ſome zeale, be ye conſtant, unmoveable, goe on, grow, increaſe, and multiply: *Your labour is not in vaine.* 1. *Cor.* 15. laſt *v.* I am not mad all this while, *But ſpeake the words of truth and ſoberneſſe*: Acknowledging there muſt be knowledge and diſcretion to guide zeale: the ſame fire that gives heat, alſo gives light. Alſo our zeale muſt have humility, that it be not pride and paſſion in ſtead of zeale: Alſo compaſſion muſt be mixed with zeale. *Ionah* was zealous, but not compaſſionate, God reproves him, and rectifies him: wee muſt beginne with our owne ſins, then deale with others,

and

and the greatest sinne must have the greatest zeale against it, and the weightiest duty the most zeale for it; take heed of fancies, speculations, *foolish questions*, needlesse controversies: 'tis heart worke, not brain worke, that is zeales best imployment.

If you would amend, as well as grow more zealous:

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volting, declining, backe-sliding, &c.

Now I having endeavoured my selfe (the Lord accept it) to satisfie you, in doing that I do for none else, to write so at large; I commit you to the blessed protection, and direction of the Lord, and remaine

Yours, to command in all Christian love and service,

H. C.

A Letter

A Letter to a a Widow, directing to moderate her sorrow for her *Husband*.

MIstresse *Martha*; as *Lydia* said, if yee judge mee faithfull, come in unto me: my charitable judgement of you, makes me to write to you; my few lines may comfort and direct you, it may at least exercise your minde, and so mitigate your sorrow, which I feare hath given the onset

onſet on you: now you are returned, I have no worldly thing to write to you of: my heart would indite a good matter, profitable, and acceptable: my thoughts run on 3 things:

Firſt, of your love.

Secondly, of your ſorrow.

Thirdly, of your future condition.

Your love was to a man mortall and mutable; Death hath changed him: now change your love: I thinke not but you loved God before, now let more love goe upward: your love and thoughts were more diſperſed, now draw all to a narrower ſcantling: As the floods came downe, the Arke went up; let your loſſe mount up your affections

fections to higher things than that are heere below, which want ſufficiency and eternity: God is both the all-ſufficient, *Gen.* 17. 1. And the Eternall. *Deut.* 33. 27. And to provoke you and my ſelfe to love God; let us conſider:

1. God is moſt lovely, you or I love for ſome good, reall, or ſuppoſed; let us be wiſe in our love and love the chiefe good; he is the abſolute, independant, incomparable, perfect, Good.

2. God is good to you; we love for beauty, or bounty, but when we ſhare in either, or both, then we love moſt. God hath (I hope) come neare you, ſhined on your ſoule, and in his bounty hath inricht you: ye are not a beggers, but a La-

a Ladyes daughter, you have your faculties, and members, portion and proportion from him, therefore love him.

3. You are beloved of others: who gave you the affections of others, or your disposition, or carriage, and conversation, to deserve love, or preserve love? you will confesse 'tis the Lord: then if you love your selfe or friends, love God, which gave you your selfe, and them: if you love your name and report, love God gave you all.

4. To love God, is:

1. The great Commandement, *Matth.* 22.

2. The perfection that Angels and Saints scarce attaine unto.

3. It is an infallible evi-

dence

dence yee are beloved of God: he loves us first.

4. The way to make duties sweet, crosses more tolerable, sinne intolerable, your heart enlarged, your minde heavenly, your life gracious, your death hopefull; then yee goe where you love: but I shall exceed a Letter, especially to a new acquaintance.

I come to your sorrow: for as you fell from love to sorrow: so shall my discourse turne your sorrow to godly sorrow: You have sinned against Gods Image, his Law, his nature, which is holy: and sinne cost CHRISTS blood, grieves Gods Spirit, daunts your heart, dulls your duties, hinders your communion with God, discomforts your soule,

weakens

weakens your aſſurance.

1. Therefore ſorrow moſt deepely for ſinne: let this ſorrow drowne and ſwallow up all other ſorrows.

2. Let this ſorrow be humbling ſorrow with *Manaſſes* and the Prodigall.

3. Let it be increaſing dayly, adde to it, you ſhall not be hurt by godly ſorrow: 2 *Cor.* 7. 'tis worldly ſorrow hurts.

4. Let it be diſcreete ſorrow, goe in private to God alone, and let it be ſorrow from beleeving: cleering your ſelfe by flying to the blood of *Chriſt*; conſtantly uſing this courſe, to remove hardneſſe of heart, and to purge out Hypocriſie: I come to your future condition.

For your choice, I am not wi[ſe]

wiſe enough to direct you, but wiſh you well as a Chriſtian: Chuſe with prayer, and live with comfort: the wiſe in choice ſeale to their joyes: and let his age, parentage, conſtitution, diſpoſition, Religion, and outward eſtate be conſidered, conſulted on, and then give ſentence: Your mourning weeds being laid aſide, let mee beſeech you to take heed, leſt the corruptions of our nature and Nation be too prevalent with you; I meane the trickings and vices that Gentlewomen doe much offend, and them that are good, follow their nature too much, their Religion too little for your beſt direction I can give you:

1. Let your ornaments bee rather

rather cast on you by some act of Gods providence, than over eagerly sought after.

2. Avoide garishnesse, contrary to modesty; and costlinesse beyond your ability.

3. Mind them but slightly, in regard of the inward graces of Gods holy Spirit.

4. So take the ornaments God gives, that you take heed of the pride God hates.

5. Be not every day in them: *Dives* was in his bravery every day.

6. Lay them aside when you humble your selfe, especially in publique humiliation. *Ex.*33.4,5.

And now I commit you to God, to direct you, protect you, quicken, comfort, and establish you, and to be with you

you every where evermore.

If any thing dislike you I have written, yet my intent was to doe you good: If I could, I would have it acceptable: if not, I desire it may be profitable; so I remaine

Yours to command in all Christian service,

H. C.

A Let-

A Letter concerning *Conceitednesse*.

AT this time I have a Subject to write of upon the last words of your Lecturer with us; which was, you desired him (he said) to come to see me, because I was a conceited man: I could not tell what was your meaning; if you spake it from your nature, you must mend; if from your Religion, I must mend: Yet when I doe looke into mine

mine owne temper of heart. I confesse, I deserve it, with shame to me: I can best tell you how it is with mee. I am exercised with three sorts of conceites.

1. Sinfull.
2. Civill.
3. Sacred.

1. There are in me sinneful conceits: the Divell is the father of them, my corruption the mother: these I desire may be still borne, or else presently strangled. My heart is as my chiefest Tree in my Orchard, Birds may light there, but I endeavour they may not hatch there; these conceites are my burthens; if they come to words and actions, they will bee my blemishes; these will visit mee, but are not welcome

to me; I regard them not with delight, I doe disclaime them, I defie them as enemies to my soule; these make mee cry *O wretched man that I am*: Let the light of Gods countenance scatter them: his grace subdue them, his curse be upon them, that never fruit may grow from them: let mee feele them with griefe; confesse them with shame; struggle with them with hatred, pursue them to victory, to the glory of God, the peace of my conscience, and the assurance of Gods favour towards me, because these inbred evills have not Dominion over mee.

2. I have civill thoughts, and conceits; as I am a man,

I have

I have conceits pertaining to a humane life: as a Travellet hath conceits of his horse, his saddle, his boores, which doe appertaine to his journey: as a man, my conceits were to obtaine a Wife to my minde: as a peaceable man, now my conceits are to bring my mind to my Wife: as a houlholder, I have conceites of foode, clothes, and fuell for fire, how to employ servants, how to dispose of my children. As I am a Steward, I have my conceits how to bee acceptable and profitable to them doe imploy me in the City, and have conceites to get love and money from them I deale with: I have conceites to reconcile two enemies, rather than to make one: I have con-

ceites to give, to take, to walk, to eate, to drinke, worke, sleep, for refreshing joy, to make me active, healthy, strong, and every way fit for a humane life. I have conceits of offices in the parish when I am called to them, I must serve, or pay a fine: conceits of warre if I bee called: conceites of Law suits; if I shall be exercised that way, I prepare, by observing the acquaintance of a learned Lawyer. I have conceites of trading, of times, as Termes, and Faires, of customers, some to bee familiar with, some to truft more freely, which pay best of all: conceites of servants inclinations, some are more prompt to one employment, some to another; so to fit the worke to the

man

man or maid. To conclude, whatsoever pertains to humane life, whatsoever pertaines to lawfull policy, honesty, Justice, mercy, and peace: I must have conceits what is to be done, then speake, and act as a man, as an honest man. The want of these conceits have made some quarrelsome, some improvident, some disorder'd, some beggers and bankrupts: some the ruine of their Families, some a shame to their friends, some come to the gallowes.

3. I have sacred conceits, *God* out of the *Chaos* of my confused imaginations formes some beautifull creatures to Heaven: it is I doe conceive of God as his Word and workes doe reveale him to be, The Eternall, Al-

mighty, and most gracious, holy, glorious, wise, invisible, incomprehensible, immutable *Iehovah* terrible in his threats, just in his Judgements, true in his promises, God over all, blessed for ever: I conceive as I am able, a Trinity in Unity, *Christ* God and Man, the Holy Ghost proceeding from the Father, and Sonne, equall in operation, and equall in adoration given to them: I conceive of the Word as the Paradise on earth, the heavenly *Manna*, the perfect rule of righteousnesse: the people of God as his chiefe treasure, the Graces of the Spirit as a rich Chaine of Pearles and Diamonds: I conceive of Gods wayes to be most just and equall, his promises most sure,

his

his providence extended to all, I conceive the estate of the wicked miserable in their chiefe prosperity; I have conceits of a Hell, of a Heaven, I have some mollifying conceits, some that be mercifull, some holy and spirituall; of them let God say, *Increase and multiply*, I would have more of them, I would swarme with them: I conceive of you to be a good Christian, yet may be better, of my selfe a poore guilty soule, that stand in need of the rich mercy of God, and the merits of Christ, and conclude thus: I that was conceived in sinne, doe beleeve in him was conceaved by the *Holy Ghost*, and cast my Salvation on him, and doe desire you and I may obtaine that

Salvation at last by him, who prepares eternall happinesse for all his elect and chosen people. Whatsoever be the malignity of others, I have learned of my Saviour to requite evill with good, and to pray for them that are mine Adversaries, that they with me may wholly dedicate themselves unto Gods service, without retaining any sinister selfe-conceited opinion of him that deserves not their evill surmizes. Whatsoever weakenesse I apprehend in my selfe, I freely confesse, and am willing to redresse what is amisse in me: Onely let them that reprehend, doe it on a just ground, and then let him that is without his failings cast the first stone

throw at me. Till then I must needs acquit my selfe from these aspersions, and endeavour to live as free from that which they lay to my charge, as I desire they themselves may doe. That I have made this *Apology* for my selfe, proceeded not from desire to vindicate mine owne credit from calumny, but from an hearty and earnest affection towards them that professe Christianity, whose demeanour I wish may be Christian-like in their conversations, that they may be better conceited of them whom they tearme *conceited*. I say no more but this, that there is one Spirit, one Faith, one Baptisme, one God and Father of all, who made us all; one

one *Jesus* who redeemed us all: He direct us all to *keep in the unity of Spirit in the bond of peace*, to *love one another as Christ hath loved us*, which they themselves as I desire they themselves may do. That I have made this Apology for my self, proceeded not from desire to vindicate mine own credit from calumny, but from an hearty and earnest affection towards them that profess Christianity, whole Oecumenical I wish I were my self a Christian, like in their conversations, that they may be better conceited of them whom they traduce, concerned. I say no more but this, that there is one Spirit, one Faith, one Baptism, one God and Father of all, who made us all; one

FINIS.